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Without Concealment----Without Compromise.

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SYDNEY HOWARD GAY, Editor.

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H. M. HENRY, PRINTER.

"The Peculiar Institution."

AUBURN, November 20th, 1847.

Although the time has gone by that the veterans in the Anti-Slavery ranks need to have the "pure minds stand up by way of remembrance" the Standard is daily falling into the hands of persons who have thought but little upon the subject of Slavery; and whose minds will probably be sooner awakened by the attendant horrors incident to a state of slavery, than by the inherent wrong and corruption of the system itself. I think the following advertisement, which I cut from *Le Vigilant*, a daily paper, published at Donaldsonville, (La.) is admirably calculated to awaken the dormant sensibilities of your transient readers. It appeared in the paper dated October 30, 1847. Although it will take up room, I think it would well pay for a full copy:

FOURTH JUDICIAL DISTRICT COURT OF THE STATE OF LOUISIANA; IN AND FOR THE PARISH OF ASCENSION.

Succession of Suzan F. Hampton, Wife of John L. Manning.

John L. Manning *VS.* E. H. Cottman, undertutor. } No. 3. } By virtue of and in obedience to two judgments rendered by the honourable the above entitled court, the one on the 28th August, 1848, and the other the 20th October, the same year, in the matter of Suzan F. Hampton, and in the case of John L. Manning, vs. No. 3, T. E. H. Cottman, undertutor, will be offered at public sale on the premises, on Thursday, the 25th day of November, 1847, at 10 o'clock, a. m. by Thomas L. Randall, an auctioneer in and for the parish of Ascension, duly commissioned and sworn, the following described property belonging to the above succession, to wit:—A tract of land, situated in the Parish of Ascension, on the right bank of the river Mississippi, about three miles below Donaldsonville, known as the Houmas Point Plantation, bounded above by the land of Eugene Lacroix, and below by that of Madame Widow Pedesclaux, and containing sixty arpents front, with the depth that belongs to the different tracts of which the said plantation was originally composed, and lying between lines which converge to a point, together with all the buildings and improvements thereon, rights, appurtenances, stocks, &c. thereto belonging, and

ONE HUNDRED AND SEVENTEEN SLAVES.

attached to the same, named and aged as follows:

1 Aiken Graves, aged about 35 years; 2 Nathan Mason, aged about 50 years; 3 Dolly Mason, aged about 40 years; 4 Sarah Mason, aged about 18 years; 5 Hannah Mason, aged about 16 years; 6 Pindor Mason, aged about 14 years; 7 Davy Mason, aged about 3 years; Edmund, aged about 1 year; 9 Billy Mekins, aged about 54 years; 10 Dicto Haynes, aged about 80 years; 11 Ben Hampton, aged about 13 years; 12 Lewis White, aged about 47 years: 13 Hetty White, aged about 27 years; 14 William White, aged about 7 years; 15 Nancy White, aged about 5 years; 16 Joe White, aged about 3 years; 17 Henry Turner, aged about 42 years; 18 Lydia Turner, aged about 40 years; 19 Edward Turner, aged about 17 years; 20 John Turner, aged about 15 years; 21 Matilda Turner, aged about 13 years; 22 Liley Turner, aged about 10 years; 23 Charles Turner, aged about 8 years; 24 Wilkinson Turner, aged about 6 years; 25 Dinah Turner, aged about 4 years; 26 Rose Turner, aged about 2 years; 27 Julia Turner, aged about 58 years; 28 Creed Cole, aged about 40 years; 29 Henry Cole, aged about 48 years; 30 William Hampton, aged about 30 years; 31 Sally Hampton, aged about 25 years; 32 Anthony Turner, aged about 60 years; 33 Rachel Turner, aged about 4 years; 34 Hannah Turner, aged about 25 years; 35 Antony Turner, aged about 3 years; 36 Larry Ball, aged about 35 years; 37 Caty Ball, aged about 30 years; 38 Aaron Ball, aged about 3 years; 39 Middleton Clark, aged about 25 years; 40 Arthur Hampton, aged about 30 years; 41 Hard Times Hampton, aged about 22 years; 42 Nancy Hampton, aged about 70 years; 43 Dinbo Hampton, aged about 30 years; 44 Indy Hampton, aged about 60 years; 45 John Hampton, aged about 24 years; 46 Betsy Hampton, aged about 40 years; 47 Henry Hampton, aged about 20 years; 48 Titus Hampton, aged about 60 years; 49 Darky Hampton, aged about 60 years; 50 Homer Hampton, aged about 60 years; 51 July, aged about 17 years; 52 Quinbus Kelson, aged about 17 years; 53 Grace Kelson, aged about 54 years; 54 Nancy Kelson, aged about 34 years; 55 Mary Ann Kelson, aged about 32 years; 56 Manuel, aged about 27 years; Robert, aged about 16 years; 58 Andrew, aged about 4 years; 59 Grace, aged about 6 months; 60 Essick Mason, aged about 35 years; 62 Frank Mason, aged about 18 years; 63 Daniel Mason, aged about 16 years; 64 Patsy Mason, aged about 11 years; 65 Christian Mason, aged about 5 years; 66 Pleasant, aged about 2 years; 67 Moses Jackson, aged about 46 years; 68 Amiretta Jackson, aged about 35 years; 69 Minas Jackson, aged about 15 years; 70 Nelson Jackson, aged about 10 years; 71 Eve Jackson, aged about 8 years; 72 Barbary Jackson, aged about 3 years: 73 Suky Jackson, aged about 2 years; 74 Jim Henderson, aged about 41 years; 75 Sally Jackson, aged about 35 years; 76 Tabby Henderson, aged about 14 years; 77 Peter Hampton, aged about 45 years; 78 Mary Hampton, aged about 45 years; 79 Loyd Martin, aged about 35 years; 80 Rob Roberts, aged about 40 years; 81 Jim Randolph, aged about 40 years; 82 Patterson Ball, aged about 37 years; 83 Vitutch Turner, aged about 45 years; 84 Judy Clark, aged about 30 years; 85 Philip Clark, aged about 7 years; 86 Isaac Turner, aged about 70 years; 87 Mary Turner, aged about 35 years; 88 Adam Haynes, aged about 50 years; 89 Easter Haynes, aged about 37 years; 90 Maria Hampton, aged about 27 years; 91 Mary Hampton, aged about 10 years; 92 Satyra Hampton, aged about 1 year; 93 Prestley Hampton, aged about 15 years; 94 Linda Hampton, aged about 60 years; 95 Daniel Hampton, aged about 46 years; 96 Betsy Masom, aged about 40 years; 97 Nal Hampton, aged about 41 years; 98 Sam Clark, aged about 88 years; 99 Sylva, aged about 35 years; 100 Harrison Hampton, aged about 25 years; 101 Viney Clark, 55; 102 Kitty Turner, 40; 103 Jim Dugger, 55; 104 Peter Hampton, 30; 105 Binah Hampton, 25; 106 Binah Hampton, 6; 107 Jully Hampton, 60; 108 Celia Hampton, 60; 109 Frank Hampton, 70; 110 Julia, 65; 111 Louis Charles, 70; 112 Philis, 60; 113 Myre Ball, 70; 114 Elsy Hampton, 60; 115 Dinah Turner, 70; 116 Alick Hampton, 55; 117 Simon Hampton.

Terms and Conditions: The whole [land, buildings and improvements, rights, appurtenances, stock, &c. belonging to the land and the slaves thereto attached] to be sold together, payable one-half in March next [1848], one fourth in March, eighteen hundred and forty-nine, and one-fourth in March, eighteen hundred and fifty. The purchaser giving his notes endorsed to the satisfaction of the parties, bearing interest at eight per cent. per annum from and after maturity till paid and secured by special mortgage on the property sold; said notes to be made payable at the office of the recorder of this parish.

In faith whereof, witness my official seal and signature. Ascension, this 23d October 1847.

L. D. NICHOLIS, *Clerk.*

Comment is perhaps unnecessary, yet I cannot refrain from calling particular attention to this list.—Here is a sufficient answer to all who plead for a "good master's" privilege to hold slaves. Suppose these slaves to have had a good, pious, godly, praying master. Where, now, is their safety? Who will be his successor? Here is the tender infant of *six months* old age to *fourscore* years. Here is a family of *Hamptons* numbering thirty-two; of *Turners*, nineteen; of *Masons*, thirteen; of *Jacksons*, seven; besides numerous other smaller ones. All these are to be disposed off at *auction*, as the chattels and appurtenances belonging "thereunto." This is no "Abolition lie,"—no uncommon occurrence, for every day brings something of the kind from the same paper. It is indeed less horrible to those who have seen such notices oftener than the minute description of the scars, brands, bruises, and maimings contained in the description of runaways, with which this *Republican* French paper is filled. Well may the English "*Monthly illustrations of American Slavery*," head such, and other like articles, "The way they do things in the Model Republic."

E. W. C.

A friend sends us the following advertisement taken from the Montgomery Advertiser. He says: "I wish to inquire whether, by the rules of sound logic, the usual *interrogative argumentum ad hominem*, 'Would you let your daughter marry a nigger?' would be a valid argument in this case in favour of Slavery?":

FIFTY DOLLARS REWARD.

Ranaway from my plantation, in Macon county, Alabama, on Saturday last, my servant, HAZE. He is about five feet seven or eight inches high, almost white, would pass readily for a free white man, has blue eyes, straight, well-formed nose, narrow and lean face, has a soft voice, speaks slowly, and has defective front teeth. On his left wrist is a considerable scar from a burn, extending around the wrist, some distance up the arm, and on the back of the hand, has two remarkable scars on the left side of his face, and has large, clumsy, rough hands. When walking he swings his right arm freely, while his left is held with little motion to his side. His left shoulder is considerably lower than the right. He had, when he left, long, flowing black hair, wore a round-top, broad-brim hat, and took with him good clothing. He will attempt to pass as a white man, and hire himself to work at the carpenter's or cooper's trade. All persons are forewarned from harboring him.

BURR JOHNSON.

Lochland, Macon co. April 1846.

The following extract is made from a letter of G. Bedkley's, in the (Ann Harbour, Mich.) Signal of Liberty:

* * * * * * * *

Last of all I met an old acquaintance and friend, formerly a resident of Washtenaw county, who had heard me lecture upon the horrible cruelties of Slavery. He believed me honest, but mistaken, supposing it to be utterly impossible that such cruelties as I related should ever have been perpetrated.—But he is undeceived—he has resided two years in South Carolina and has *seen* the things which I had only heard. He most religiously declared that he had seen both men and women—boys and girls stripped naked as they were born into the world and whipped until the blood fell to the ground, accompanied by the most bitter wailings and tears, and earnest entreaties for pardon and relief, all of which only had the effect to enrage the senseless brutes in humna form, who under the influence of passion and intoxicating drinks would increace the fatal scourging.

Upon one plantation the slaves had frequeutly run away, thereby giving their pretended owner much trouble. At length a lad of about fourteen was missing; he was advertised and a reward of $50 offered for his apprehension and delivery to his master "dead or alive." In a few days he was brought in and thrown down dead before the other slaves by way of caution and warning to them. He had been followed and shot in a swamp by a number of ruffians who claimed and obtained the reward. Of this my informant was a witness.

Selections.

From the Covenanter.

THE ELECTIVE FRANCHISE.

"Old Paths," a correspondent of the Evangelical Repository, with whom our readers have had some acquaintance, concludes an article as follows:

In this the day of my perplexity it occurred to me that, at the time the Constitution was framed, it was distinctly *understood* by the framers of it that Slavery should be of short continuance, and that it would soon pass out through State legislation; and, in view of this, the Constitution was so worded that it need not be altered when Slavery had ceased to exist in the States. I therefore came to the conclusion that the time had elapsed, and that Slavery had no constitutional being either in the General or State Governments, as such existence would be in violation of the understanding of the framers of the Constitution, which understanding is evident from the history of those times, and from the face of the Constitution itself. And I have also concluded to vote for no man that would not come to the same conclusion, although he might not adopt my premises in arriving at it. Nor would I support any man who would not make known this his determination to the administrator of the oath at the time of the administration of it.

This difficulty arose from the fact that in the late trial of Dr. Mitchell, in Pittsburgh, for aiding a fugitive, Judge Grier in his charge, gave the following interpretation of the Constitution:—"We might feed," said he, "the hungry, &c. but that if we did any act, the natural tendency of which was to let or hinder the pursuing master in reclaiming his escaping slave, knowing him to be a slave, we violated the Constitution and law, and subjected ourselves to the penalty.*

In nearly every respect, this view of "Old Paths" appears to us untenable. 1st. He does not say that the framers of the Constitution supposed it would disappear through the operation of any constitutional principle: but on the contrary, he admits that it was looked for "through *State* Legislation." Of course, he must admit that in the apprehension of the framers, there was no provision in the Constitution for the removal of Slavery: had there been, they would have anticipated its removal as a consequence of such provision. Anticipating this "through State legislation," of course they understood it to be left to State control: the Constitution was not made for slaves. In making this admission, this writer saps his own foundations. 2d. By what right does "Old Paths" fix the time when Slavery was expected to disappear? "I came to the conclusion:" On what grounds? If the evil was to be remedied by "State legislation" was not the *time* left to their option? Or does he adopt the absurd idea that the States were actually bound in adopting the Constitution to abolish Slavery, and that in a given time? But even granting this, how does he know that the majority had fixed upon fifty-eight years, and that the majority had given their consent? Yet all this he must know, or his conclusion is premature. 3d. Is not this to extend the authority of the understanding of the framers, to a most unwarrantable extent? We grant, we hold that the views of the framers, and of the country when the Constitution was adopted, are highly useful in ascertaining its true meaning. We are ever suspicious of any logic which rejects this method of reasoning. But we cannot go farther. The doctrine of "Old Paths" makes the understanding of the framers an *additional article of the Constitution*, an article by which the slave States were as much bound as by the written ones, for he expressly says that innsmuch as they have not conformed to it, Slavery in them, is now "unconstitutional." This "understanding," then, was an *unwritten* article to which the parties assented. 4th. If his doctrine be the right one, "Old Paths" does not go far enough, he ought to demand a pledge of candidates, that they will *require* the States to emaneipate according to the Constitution, or be proceeded with as other violators of this fundamental law. Is he ready for this? We think not. If Slavery was constitutional sixty years ago, he has too much sense to imagine that it is now so unconstitutional that we might send our armies and compel them to emancipate.

We agree with this writer that the "subject of voting under the Constitution is greatly agitating the religious community and is increasing daily."—And we feel assured that it will not be long before a "great company" of such men as "Old Paths," will be found disentangled from all the mazes of error in reference to it, and taking the true and solid ground to which many have already come up—that the Constitution is a pro-slavery document, and cannot be consistently sworn to by the Christian.

* This we believe to be the true view of the Constitution.

From the Louisville Examiner.

A CALCULATION.

The *Cincinnati Chronicle*, referring to the report of the Auditor, makes the following just estimate of the value of slave-capital:

Number of slaves in Kentucky, 185,569; aggregate value, $58, 116, 984; average value of each individual, $306.

Estimating the cost of keeping a family, on the lowest scale of comfortable life, the average cost of a family of six persons, (including all the children,) cannot be less than $300 per annum. The interest on the value of each is $18 36 per annum. This for the family is $110 16 more. Applying these aggregates to the whole number of slaves in Kentucky, and we find that the cost of keeping slaves, amounts, in each year, to more than thirteen millions of dollars!

The total valuation of the State is $254,716, 183.—The cost of keeping the slaves, then, amounts to *five* per cent. on the entire amount of capital in the State of Kentucky. The cost alone is deemed in Europe a good interest on property. If these individuals supported themselves, the result in production to the State, would be at least equal to what it now is, while the enormous tax upon other property would not exist. This, however, is a question in Kentucky.

And a very serious question, too—one which cannot be blinked except to her detriment, in every way.

We find in an exchange paper the following witty report of a trial of Mr. Polk. It is, we believe, from the Danvers (Mass.) Courier:

Robert Peel, Sworn—Have had something to do with managing intercourse between nations. The laws of nations are very elastic on the subject of just causes of war. There are various causes which justify war. It is considered justifiable to make war on weak nations for reasons that would be unjustifiable if the opposing party was strong. Boundaries are a fruitful cause of war. A plausible pretext ought to be found or invented before going to war even with a weak nation. It is justifiable to make war on an ignorant and semi-barbarous people to get their territory, or make them receive opium, rum, or gunpowder. It is considered sufficient reason to make war on a barbarous people because they are dark coloured, and live on rice or by hunting. Christian nations make war on these tribes to teach them civilization and Christianity. They do this by first introducing cannon balls and grape shot to destroy them, or rum and gunpowder by which they will destroy themselves. Christian nations sometimes war with each other, to decide which is the most Christian nation, or to determine whether a certain Italian gentleman at Rome is the head of the Church. It is justifiable for a nation to employ a press-gang to steal men to serve on board of ships of war.

Cross-examined—National debt of Great Britain very large. Witness has had much trouble in managing it. Amounts to eight hundred millions of pounds sterling. Its annual interest amounts to two hundred millions of dollars. This debt was contracted by reason of wars with foreign countries. Is very oppressive to the people.

John Russell—Witness is now Premier in the Government of Great Britain. Have heard the evidence of the last witness, and agree with him on the subject of wars with weak nations. The great national debt of Great Britain was caused by her wars. Its interest is a perpetual taxation on the labouring classes of the country. If universal suffrage prevailed there, as in the United States, the debt would be at once repudiated.

Mrs. Victoria Guelph Coburg, sworn—[This witness was an English lady, of genteel carriage and modest appearance, and was attended by her husband, Mr. Albert Coburg, and seven small children all under nine years of age. Witness gave her testimony with much fluency and without embarrassment, having been accustomed to speaking in public. As her evidence was a mere echo of that of the preceding witnesses, we omit it.]

Arthur, Duke of Wellington, called—This individual was a tall, venerable-looking individual, with a military bearing, who stated that he had some knowledge in political and military affairs. Upon being asked the usual question, "What were just causes of quarrel between nations?" he replied as follows:—It is necessary and useful to make war to get rid of a redundant population. Every nation has a few annual thousands of its lower orders, whom it is expedient to kill off by war. When not engaged in fighting with a civilized people, it is necessary to make war on a savage people, to keep the soldiery in practice.

Cross-examined—Soldiers ought not to be troubled by religious scruples. A religious man has no business in a camp. Do not believe in the final prevalence of pacific principles. Have a better opinion of mankind. Such a state of things would render the world unfit for a gentleman and a soldier.

Louis Philippe, sworn—This was a French gentleman of large stature and portly mein. He speaks the English language fluently, with only a slight French accent. Witness lives in France. Frenchmen love war and military glory. Thinks it lawful to make war on people who refuse to trade with you on your own terms. Sometimes two strong nations unite to blockade the port of a weaker one, to force the latter to trade with them. It is also lawful for a strong nation to take possession of islands in the ocean inhabited by nations partly civilized and Christianized, to force upon them ardent spirits and the vices of civilized communities, as these things promote trade. It is likewise lawful to make war on a people who wear turbans, sit cross-legged, and refuse to eat pork.

Cross-examined—Think it right to repel invasion. Cannot blame the Mexicans for resistance when a foreign army invade their country and destroy their people. I should do the same thing under similar circumstances. Wars have entailed a heavy debt on the French nation.

Stanislaus Nicholas—Am a native of Russia, and know something of the war code in that country.—It is there considered lawful to make war in all cases stated by former witness. It is also considered right for three strong nations to conquer a fourth, and partition it among the conquerors. If resistance is made, those who make it are exterminated, or made "exiles of Siberia." It is proper for a nation with extensive territory to make war on its neighbour to get more territory—and then it is absolutely necessary to obtain more. If the people presume to question your right, exterminate them. Think the war against Mexico a just one by the Russian code; witness is engaged in a similar one with the Caucassians.

Thomas Ritchie—I am acquainted with the management of national affairs; had formerly much to do with the political affairs of Virginia; consider Virginia a great nation. Have lately had my attention directed to managing the affairs of the U.States. Consider the present war with Mexico just and honourable on the part of this Government; all the people ought to give it their approbation, whether it is right or wrong, or else be looked upon as traitors to their country. Think the Mexicans ought to be humbled. Have always urged the carrying on the war "with vigour," "greater vigour," "more vigour," "increased vigour," "renewed vigour."

Mr. Tyler now stated that he wished to call a few witnesses to testify to the prisoner's former good character.

George M. Dallas—Considered the prisoner an upright man and good democrat. Has known him three years.

Cross-questioned—Am Vice President under the prisoner; we were both appoint—I mean nominated by the Baltimore Convention. Feel bound to obey the resolutions of that convention, in preference to the will of the people.

James Buchanan—Am Secretary of State. Have known the prisoner ten years. Have always considered him a man of integrity and an obliging gentleman. Never thought he was quarrelsome.

Cross-examined—Was appointed to office by the prisoner. Prepared the instructions to Mr. Trist by direction of the prisoner. Think the prisoner passed as a tariff man in Pennsylvania when he was voted for at the last election for President. Witness is opposed to the doctrines of the Wilmot Proviso.

Robert J. Walker—Have known the prisoner twelve years, and always esteemed him a kind hearted and honourable man. Was appointed by him to office, and directed to make report on a tariff.

Cross-examined—Expenses of the war very large. Continual drain on the treasury. Have to try various expedients to raise the wind. Would like to have the war stop, if it could be done, and save the credit of the prisoner. If it does not, it will be hard to save the credit of the country. If it should stop to-morrow, it will make a national debt of two hundred millions of dollars. Witness thinks it well to make different rates of duty on linseed and flaxseed. Don't think the national debt we are now creating will be paid by this generation. The people who are to pay it are not yet born. Witness came from Mississippi, and was in favour of repudiation in that State. Is not ready to say that it is expedient at the present time to repudiate the debt of the United States. More money will be wanted to go to Mexico, if the war continues. If the debt should be very large, it will then be ample time enough to think of repudiation.

Thomas H. Benton—Have known the prisoner fourteen years, and thinks he is a good sort of a man. Have good reason to think well of him, as I once had the offer of a Lieutenant General's commission from him.

Cross-questioned—Have no doubt the war might have been avoided. Always thought the order to cross the Neuces precipitate and rash. This war might also have been better carried on.

John C. Calhoun—Had an acquaintance with the prisoner eight or nine years. Call him a very clever man. Don't like to give any opinion as to his capacity as a statesman. He was considered at Washington a man of small parts.

Cross-questioned—This Mexican affair has been miserably managed. The order to General Taylor to cross the Neuces was a most insane project.—Don't know who advised the measure. I advised against it.

William L. Marcy—Am Secretary of War. Have known the prisoner several years. Have been intimately acquainted with him the last three years.—Think him an upright and honourable man. Don't know where there is a better man.

Cross-questioned—Signed the order to General Taylor to cross the Neuces and appear opposite to Matamoros. Did it under the direction of the prisoner. Don't like to answer questions about pantaloons. There have been a great many stories about them. Think they are pretty well worn out. I mean the stories, not the pantaloons. The latter have not again come to mending.

Marcus Morton—Have known the prisoner by reputation, about eight years. Thinks him a kind, benevolent man. I esteem him an honourable man and good democrat.

Cross-questioned—Hold an office under prisoner, and receive nine thousand dollars salary. Was once Governor of Massachusetts, and tried to reduce the salaries of that State to a democratic standard; thought it a shame that men should receive such high salaries wrung from the hard hands of the people; my present salary is higher than the three highest in the government of Massachusetts; was chosen Governor by a majority of one vote.

Martin Van Buren—First heard of the prisoner when he was named in the Baltimore convention; might have heard his name before, but then first heard of him as a man of any consequence; have a pretty good opinion of him as a man; don't know anything particularly against him, before the acts for which he is now on trial; think he is a good democrat; if he was in New York, think he would be an old hunker.

Cross-questioned—Don't know as I can explain the meaning of the term old hunker, to those not acquainted with New York politics; old hunkers are good democrats—so are the barnburners; the barnburners are also good ultra democrats; it is supposed by some that the name hunker is derived from the Dutch, but I am of opinion that it is Indian for democrat; an old hunker is a man that is a—a—an old hunker gentleman; I don't know as I can describe it more plainly; an anti-renter may be an old hunker or a whig, but a barnburner cannot be an old hunker, neither can an old hunker be a barnburner, although both may be democrats; barnburners are by no means to be suspected of any design to burn their neighbours' barns; some of the highest officers in the State are barnburners; my own sympathies are in favour of the barnburning interest. Witness was a candidate for nomination at the Baltimore Convention. My anti-Texas opinions defeated my nomination—a salutary warning to all candidates for office, not to express opinions. Am afraid that Texas has cost us a great deal more than it is worth.

The evidence on behalf of the prisoner now closed, and the cause was ably argued by Mr. Tyler for the prisoner, and Mr. Adams for the people. The jury was then charged by the court, and conducted to the jury room by the sheriff. We regret that owing to the illness of our reporter, we are unable to present our readers with the closing arguments of counsel, or the charge to the jury; and unless the learned gentlemen will themselves prepare their several articles for publication, they must be lost to the public. After deliberating twenty-six hours, without refreshment, the jury came in, and by their foreman, Mr. Virginia, declared that they were unable to agree upon a verdict, upon which they were discharged.

It is understood that eleven were for conviction, and one for acquittal, on the ground of insanity.—The majority of the jury complain much of the obstinacy of the individual who stood out, whose name is Mr. S. Carolina. He complains equally loud at the obstinacy of the other eleven, and says this is not the first time that they have refused to listen to reason.

There were twenty-eight jurors called at the commencement of the trial, of whom about ten or twelve were peremptorily challenged by the prisoner, and Messrs. Massachusetts, Ohio, and several others, were challenged for cause, they having expressed an opinion.

Mr. Adams, on behalf of the people, moved that a jury be empanelled to try the prisoner again on the same indictment. This was opposed by the prisoner's counsel, on the ground of the absence of a material witness, and friend of the prisoner, one Antonio Lopez de Santa Anna. The court then granted a motion for a continuance of the cause to a future day.

The court then adjourned, the prisoner being first remanded to jail.

WILLIAM W. BROWN.—It was our privilege on Sunday evening last, to listen to the coloured brother whose name heads this article for nearly two hours in our Chapel crowded to overflowing. It was one of the best lectures we ever heard upon the subject of American Slavery. Brother Brown is approved as the General Agent of the Massachusetts Anti-Slavery Society, and is a fugitive from the land of whips and thumb-screws. He had the kindness to present us with his interesting narrative of some over one hundred pages. It is a work that should be extensively circulated and read. If any wish to purchase it is for sale in this town at the store of Mr. Richard Plummer, No. 10 Cornhill, State street. I may report his lecture somewhat at length next week.—*Newburyport Christian Herald.*

KENNEBUNK, Nov. 3, 7847.

To the Editor of the Christian World:

DEAR SIR:—I send you a communication for the Christian World. I beg you will exercise your own discretion as to publishing it. Situated as you are, in charge of a public press, knowing public issues, opinion and needs, I leave the manuscript for you to print or not as you please. I suppose it will occupy about three columns. A large portion of your readers, perhaps a majority, would not probably read it at all. Of those who would read, probably few would concur in the sentiments advanced by me. Its doctrine of *exclusion* is not popular with the Unitarian body—it found no favour with the Association before whom it was read.

Still, I think it will excite here and there one to thought who has not considered the subject; it may modify somewhat the opinions (already existing) of others; and therefore I send it to you for publication. If, however, you think it best not to print, be assured, I shall regard it as no cause of offence.

Yours, W. C. TENNEY.

[For the reasons above given we print the article of Brother Tenney. If it does no more it will excite to thought and inquiry. In our next, we may notice it, and consider its argument.—ED.]

DISSERTATION,

Read before the Maine Western Ministerial Association, October 21st, 1847.

BY WILLIAM C. TENNEY.

Should we, who regard American Slavery as an anti-Christian institution, hold Christian fellowship, in any instance, with those who are, and voluntarily continue to be, *American slaveholders?*

To me this question contains its answer; to me it seems a truism, stated in an interrogative form. To propound it as a subject for inquiry appears an insult to the human understanding. An *answer* in the affirmative would seem to have the aspect of irony; an *argument* in the affirmative, one should think, would be deemed a playful exercise of sophistical reasoning.

Why, then, do I propose the question, and enter upon any formal answer to it? Because, while reason and common sense respond to it with an emphatic No, the Northern portion of the American Church, with some few exceptions, tacitly or expressly, faintly or emphatically, answers, "Yes." Owing to the extent of the evil, and the many ties of intercourse between those who hold slaves and those who do not, there is a hesitancy on the part of the later in severing those ecclesiastical connections, which otherwise we believe would not exist an hour.—There is an unwillingness to pronounce undeserving of the name of "Christian," those who are social in their dispositions, faithful in their friendships, kind in their impulses, and honest in their pecuniary transactions. Slave-*holding* is deemed anti-Christian, but slave-*holders* are conceded to be Christians, notwithstanding.

We maintain, on the contrary, that our duty to the Gospel is imperfous,—social considerations must be viewed as secondary, and, therefore, regarding American slaveholding as anti-Christian, we should pronounce ALL voluntary American slaveholders—all, that is, who hold slaves, defend the slave-system, express no desire and make no efforts to abolish it—we should pronounce all such, not Christians; we should decline holding Christian fellowship with them.

I conceive that we are not bound to show reasons for adopting such a course. It is the part of those who take on opposite course, to show wherein we are wrong. In cases of gross and admitted sin, we hesitate not to pronounce the sinner not a Christian. We regard murder as anti-Christian, and yet we should never think of acknowledging the voluntary and unrepentant murderer as a Christian and holding Christian fellowship with him. Adultery is an anti-Christian offence, and we view and treat the adulterer *as* anti-Christian. The extortioner, on account of his idolatry, are to us no Christian brethren. These cases are plain; why is the American slaveholder's case an exception to the rule, that he who lives in an unchristian practice is not a Christian.—It is *not* an exception, and we are not bound to *regard* it as an exception, without special and weighty reasons shown. Let us attend to some of the reasons usually offered for still viewing and treating the slaveholder as a Christian, while he is guilty of an anti-Christian offence.

I. It is said, "were we to exclude from our fellowship every person who was guilty of anti-Christian acts, we should find few or none to acknowledge as Christian brethren. Nay, we ourselves, on this principle, should be excluded from the "communion of saints," "for in many things we offend all." To deserve the Christian name, we must then have arrived at perfection"!

To this the reply is obvious. There are *degrees* of transgression; there are greater and smaller sins. Some offences, we see at the first glance, are plainly and irreconcilably hostile to the life of the Gospel; they palpably contradict its first principles, aim a destructive blow at its most obvious features.—Other offences are not so readily seen to be offences; their unchristian character can be made to appear only after several steps of reasoning. We would approve of no offences, great or small, but we feel a confidence in acting decidedly in the case of those who commit the former, which we do not in the case of the latter. Now, is not American slaveholding an instance of *glaring* opposition to the spirit of Christ? does it not virtually call in question VITAL PRINCIPLES of the Gospel? We may tolerate human infirmity, to a certain extent, in our terms of Christian fellowship, doing this to others as we would be done by, without feeling obliged to recognize as Christian brethren, those who perseveringly violate the CARDINAL PRINCIPLES of Christianity. One class of offenders only *deform* Christianity, the other *destroy* it.

II. "But," it is urged, "the American slaveholder does not perceive the unchristian character of the system which he upholds; he believes that system to be consistent with the spirit of the Gospel. The direct, irreconcilable hostility of the two, he does not recognize."

What, then? are we to receive and treat him as a Christian because he does not perceive that he is *not* one? Because he is not conscious that he is guilty of a *great wrong*, are we to regard and treat him as a doer of *right?* The rum-seller often does not perceive that he is committing an enormous wrong; we are not bound to enlighten him, if we can, but we are not bound to treat him as a Christian till he is enlightened.

"Still," it is replied, "if the American slaveholder claims the Christian name, what authority have we to reject his claim? There are large religious bodies of men who hold doctrines which we believe to be irreconcilable with Christianity, yet we acknowledge them to be Christains. Protestanism demands that we receive and treat as Christians all who claim the title."

Certainly not, I answer, UNLESS THEY MANIFEST THE CHRISTIAN SPIRIT; and of the existence of that Christian spirit we must ourselves be the judges. In this view we accord the Christian name to those who show by their lives that what we esteem unchristian opinions do not take deep hold enough on their characters to impair essentially the power of the really Christian truths which they *do* receive. The heart is mightier than the head; their *practice* is Christian; their *spirit* is Christian. The American slaveholder's *practice*, on the contary, in the very holding of slaves, no matter how mild the treatment of them, you admit to be anti-Christian; and the *spirit* of slavery, by which, in defending and upholding the system, he is penetrated and governed, is ing the system, he is penetrated and governed, is eminently anti-Christian, practically denying as it does, the universal fatherhood of God and brotherhood of man.

In declining, moreover, to hold fellowship with some who claim the title of "Christians," I conceive that we are violating no principle of Protestantism. What is my right of private judgment?—It is this:—I may decide *for myself* what is really Christian, without referring to Pope or council. And if I judge for myself what is *Christian*, I necessarily judge its opposite is *not* Christian. If there are marks which enable me to decide that an individual possesses the Christian spirit, so there are marks which enable me to decide that another individual does not possess it. Let it be granted I have not the right to control or suspend *his* free exercise of judgment, neither has *he* the right to control or suspend mine. But he *does* thus control it, if I am compelled to receive him as a Christian, while I believe he does a thing essentially *anti*-Christian. I then either *renounce* my own opinion, or I am guilty of the absurdity of *adhering* to it as true, and yet *treating* its opposite as true. I must regard all as Christians, who claim to be such, whatever be their belief, whatever be the spirit they manifest! If this is Protestantism, it is not worth our while to exchange it for Romanism?

III. It is next urged in favour of holding fellowship with American slaveholders that the example of Christ does not authorize us to declare that a slaveholder cannot be a Christian, since *he* was silent on the subject; and that the Apostles actually received slaveholders to their fellowship.

I do not intend to enter upon an examination of these assertions. My argument relates to *American* Slavery, in the *nineteenth* century, not to *Roman* Slavery, in the *first*. I would remark, however, first, there is no proof that Slavery existed in Judea in the time of Christ, no proof whatever that he ever met with a slaveholder, and we know that he never specially denounced those sins which did not come under his own observation, but left the principles of his Gospel to deal with them. Secondly, the argument is very slender which is urged to prove that the Apostles received slaveholders to Christian fellowship. Slaves are commanded to obey their masters. So, we reply, Christians were commanded by the same Apostolic authority to obey the despotic and cruel Government of Nero. Masters—of course *Christian* masters—are addressed in Ephesians, vi.: ix, and Collossians iv.: i; thus the relation of master and slave was recognized, it is said, by the Apostles in the early Christian Church. In the first mentioned passage, we answer, masters are commanded to forbear "threatening." The Greek word translated "threatening," according to Dr. Bloomfield, means in this place, "the punishments awarded by the law." "This being the case, the precept given by the Apostle to Ephesian masters was a direct prohibition against their availing themselves of the power conferred by the Roman law in the government of their servants. It was an explicit command to them to rise above the Roman law in this relation, and to regulate their conduct by the law of Christ, at whose judgment seat they must stand. But the Roman law being set aside, where could the Christian master find any authority in the law of Christ for holding his brethren in involuntary servitude by means of violence?" The second passage referred to, viz: Colossians iv: 1, reads, "Masters, give unto your servants that which is just and equal"—a precept perfectly applicable in a state of *voluntary* servitude. As to the epistle to Philemon, which is relied on to prove that a slaveholder was an acknowledged Christian, we remark—there is no certain evidence that Onesimus was originally a slave, none that Paul meant he should return *as* a slave. If the word translated "servant," means "slave," then the sixteenth verse of the epistle proves that Onesimus was to be a slave no longer, "not now as a servant, but above a servant, a brother beloved." The seventeenth verse says, "receive him AS MYSELF." I have said more than I intended on this point, and would refer those who wish to see it fully treated, to the able pamphlet by Rev. W. Hague, (quoted above,) in review of Rev. Drs. Fuller and Wayland.

It will probably be said that the first teachers of Christianity wished to lay its foundations deep and strong; they wished to inculcate thoroughly its *principles*, trusting that they would finally root out Slavery from the earth. Thus they tolerated in the converts from Paganism much that was inconsistent with Christianity, much that in the ages to come, and under the increasing light of the Gospel would be abolished. They tolerated slaveholding for the time, expecting nevertheless, its ultimate destruction by the power of the Gospel which they preached.

I am willing for the argument's sake to accept this statement of the matter, waiving the question whether it comes fully up to the truth. Granting all that it assumes, I ask, Has not the Gospel existed long enough in the world to develop plainly and unmistakeably its tendencies? Are not eighteen centuries a period full long enough to show its practical legitimate working, so far as Slavery is concerned? Has not Christianity been foremost among the influences abolishing servitude in various nations and ages? In our land it is not addressing men just delivered from the thraldom of pagan ideas. And yet, prominent among those who uphold the system of bondage are men who claim that they are disciples of Jesus, and who occupy commanding positions in the Southern churches? Have not *we*, have not *they*, light enough on this subject, yet? If after eighteen centuries, Christianity still receives the slaveholder as one of her subjects, why may she not do it after eighteen centuries more? If the light that is in her now be darkness, how great is that darkness!

IV. It may be said, "Although it be granted that we have the *right*, on Christian grounds, to exclude slaveholders from our fellowship, it is not well to do so. We had best waive the exercise of this right, neither admitting nor denying that slaveholders are Christians, and leave the truth to produce its legitimate influence without any act of exclusion on our part." This *cannot* be. We *do* and *must* decide this question. *Not* acting is in reality acting in *favour* of slaveholding, is emphatically endorsing the slaveholder's character as Christian. What becomes of church-membership, what becomes of Christian fellowship, if we adopt this course of strict individualism? We *must* acknowledge as brethren those whom we believe to be Christians

to disloyalty to our holy religion. Duty to ourselves, to the offender, to the world, forbids.

It is the *American* slaveholder, again let me say, with whom we are concerned. Though it should be granted (which I do *not* grant except for the argument's sake) that under some forms, in a rude and ignorant age, Christianity tolerates slaveholding in those who are but "babes in Christ," no one in our land, in this age, can avail himself of the concession. Here the Scriptures are circulated; the words and works of Jesus are not hidden; Christianity in its past history and present tendencies shows itself hostile to the system of bondage, to human degradation in any form. And yet the following are some of the features of that system in our "enlightened land." No time is *by law* allowed to the slave as his own; no opportunity is afforded him *by law* to redeem himself; no time is *by law* granted him for religious instruction, and no *legal* provision is made for his mental improvement; families may be separated like cattle; fugitive slaves are to be restored to their masters; severe punishments may be inflicted by masters with impunity to themselves. In all these respects, Hebrew servitude three thousand years ago was milder than American is *now*, nearly two thousand years after the birth of Christ. If Christianity tolerates this system, then is Judaism preferable to Christianity. It is of no use to plead that the laws and customs of American Slavery are only *abuses* of a system essentially innocent. These laws are either necessary or unnecessary. If unnecessary let the professedly Christian slaveholder denounce them as inhuman and plead for their repeal. If they are necessary, we may fairly judge the system by these laws. We believe that without such enactments, American bondage could not exist. Let the slaves generally be instructed, let them meet freely for public worship, let the traffic which separates families be abolished, let all severe punishments be forbidden, let a portion of time be given to the slaves in which to redeem themselves, let the bondman escaping go free, and Slavery would soon come to an end. The question is, can Slavery, *American* Slavery, exist without keeping the enslaved in mental and moral degradation? We believe that it cannot; we believe that the inhuman laws of the *Southern* States, are not abuses of the slave system, but absolutely necessary to its perpetuity. Thus believing, we regard ALL voluntary American slaveholders as responsible for them.

The slaveholder may be humane in his impulses; he may be eminently social in his affections; he may be a true friend; he may be honest and even generous in his pecuniary transactions with his *white* fellow-men, but so are hundreds whom we should not admit to be Christians: and who do not claim that they are Christians. The slaveholder may even be *religious*, in a certain sense, that is, he may, like the Mohammedan or idolator, have a feeling of obligation to God; he may be warmly devotional; but he is not religious in the CHRISTIAN sense; he does not regard mankind in the Christian light; he practically, in the commission of the atrocious wrong of holding a fellow-man in bondage, denies and outrages the doctrine of God's universal Fatherhood, and man's universal brotherhood. What is Christianity without these truths?

The work of direct exclusion is a most painful one, but painful as it is, we must perform it, if duty require. To me it seems that "the time has come when judgment must begin at the house of God," when the Church must free herself from the presence of the slaveholder, or be regarded as a partner with him in guilt. Christianity and American Slavery are at deadly warfare. Let no disciple of Jesus make truce or treaty with the foe, but in the contest which is already commenced in our land, and which is daily waxing hotter, let the motto on our banner be,

NO CHRISTIAN UNION WITH AMERICAN SLAVEHOLDERS.

From the Detroit (Mich.) Free Press, November 26.

THE TERRIBLE DISASTER ON THE LAKE—TWO HUNDRED LIVES LOST.

We have the painful news of the destruction of the propeller Phœnix, together with upwards of two hundred passengers, of which one hundred and fifty were Hollanders, on their way to settle in the West.

This melancholy news we got from the engineer, who returned to this city on board the propeller Delaware, on Thursday.

The Phœnix was bound up, and on Sunday morning, last about 9 o'clock, when within seventeen miles of Sheboygan, she was discovered to be on fire. After finding it impossible to extinguish the fire, and that all who remained on board would perish in the flames, many jumped overboard and endeavoured to save themselves as best they could. About thirty got into the small boats, and were picked up by the Delaware, which hove in sight after the Phœnix was in flames, but not in time to render assistance to those who remained on board, or who were unable to get into the small boats.

Both of the small boats were launched and immediately filled by those who were fortunate enough to be near them. They were each capable of holding about twenty-three persons, and were commanded, one by the captain and the other by the mate. The boat of the mate had but one oar, which was used for sculling, by which means they got out of the danger of the flames. Had there been more oars it would have been impossible, from the crowded state of the boat, to have used them to any advantage.

The engineer furnishes us the names of those lost, whom he recollects by name:—Mr. West, lady and child, Racine; Mr. Fink and lady, do; Mr. Heith and sister, Little Fort; Mrs. Long and child, do; I. Burroughs, Chicago; D. Blish, Southport; Misses Hazelton, Sheboygan; about thirty other passengers, together with 150 Hollanders.

Of the officers and crew, were lost—D. W. Keller, steward, Cleveland; J. C. Smith, saloon keeper, Buffalo; N. Merrill, second mate, Cleveland; W. Owen, second engineer, Toledo; H. Robinson, first porter, Chicago; J. Newgent, first fireman. Deck hands—T. Halsey, J. Fertaw, J. Murdock, A. Murdock, George Murdock, cabin boy, H. Tisdale; wheelsman, L. Southwick, New Bedford; —— Allen, a coloured cook, Detroit; and another coloured cook, and three others, names not known.

The names of the crew saved are—Captain Sweet; Donihue, Clerk; M. W. House, first engineer; H. Watts, first mate; A. G. Kelso, wheelsman; J. Moon, deck hand; Michael O'Brien, fireman; R. Watts, porter.

The clerk and an Irishman were saved by taking to the rudder chains, and were rescued from their perilous situation, after the arrival of the Delaware, by the small boats. When taken on board, they were almost entirely helpless, and could not, in any probability, have remained in the position they were in much longer. The perseverance and fortitude of the clerk, and the advice and encouragement which he endeavoured to instil into his companion, while occupying their dangerous position, gave them both fresh hopes, and, no doubt, was the means of saving their lives. J. Long, and an Enlishman, name not known, were also saved.

A lad, about fourteen years of age, one of the porters of the boat, who, in company with another boy, had worked incessantly from the commencement of the fire until their pump gave out, after getting near the bow of the boat, formed a determination, with his comrade, to jump overboard, and try to save themselves by swimming. The little hero, after watching one of the deck hands, who had fortunately got hold of a plank, and made a plunge for the water, mustered up his resolution and followed, taking another course entirely from the hand, and, by swimming about ten rods, was picked up by the boat in charge of his brother, the mate, by those in the boat passing the end of the oar to within his grasp. He was completely chilled through when taken in, and says he could not have survived a great while longer if he had not been picked up. His comrade remained on the propeller, and no doubt perished in the flames; but this little fellow says he had made up his mind, if he remained on the boat, he should be burned, and he had rather run his chance of being picked up or drowning, than the former.

As to the origin of the fire, it was impossible to ascertain as each of the survivors with whom we conversed had different opinions. The most probable conclusion is, that it took from fire near the boilers, as the first that was discovered of it, the flames were rushing out of the ventilators, used for carrying off the hot air situated directly over or near the boilers.

While the Phœnix was yet on fire she was taken in tow by the Delaware, and when near the harbour of Sheboygan, the bow of the vessel burning, let the anchor drop while they were obliged to cut the chain and she went ashore on the beach. It is thought a large amount of the sugar, molasses, and other heavy stuffs that was in the bottom of the hold will be saved. The Phœnix was owned by Messrs. Pease and Allen, of Cleveland, and we understand was insured for $12,000.

The loss of life above is the largest, we believe, which ever occurred on the lakes, and the property lost is immense. It is supposed that those 150 Hollanders had considerable money with them, as they were seeking a location in the West; but how uncertain is life! It is indeed, mournful to record this sad catastrophe. Those who were eye witnesses of this dreadful scene, say that language is inadequate to give even a poor description of it: all was confusion and tumult—the cries and screams of the poor Hollanders, collected together in crowds on the bow of the boat, were enough to make the most resolute heart falter, and impress on the minds of those fortunate enough to escape, recollections of that awful hour, that time can never obliterate. Young and old—the vigorous and discrepid—women and children, were all huddled together perfectly frantic, at the horrible doom that awaited them; the still small hope that the Delaware would arrive in time to render them assistance served only to prolong the sufferings of those who clung to the boat to perish by the devouring element.

At one time the rigging of the vessel was completely crowded by those who sought refuge from the flames and smoke; the fire spreading rapidly, upon reaching the tarred ropes that compose the rigging, the whole was in one instant a sheet of flame; and those who still clung to their last hopes, dropped like the seared and yellow leaves before the cold blast of winter. This was the saddest sight of all—too shocking even to contemplate.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, DEC. 9, 1847.

Meeting of the Executive Committee of the American Society.

At a meeting of the Executive Committee of the American Anti-Slavery Society, November 30th, 1847, at 21 Cornhill, Boston, the following was voted:

Whereas, In conformity with our usual custom as to auxiliary societies, there appeared in the Standard of last week a report of the Rhode Island Anti-Slavery Society, in which we notice sentiments, shewing the auxiliarysship to be merely nominal, and which have no right to publication in the organ of the American Anti-Slavery Society, therefore,

Voted, That the editor of the Standard be requested to act on such occasions in future, upon the principle that the auxiliaryship of a society does not necessarily entitle its documents to publication, but they, like other contributions, are to be submitted to his discretion, and in case of doubt, to the decision of this Committee.

W. L. GARRISON, Pres't.
WENDELL PHILLIPS, Rec. Sec'y.

The Work before us.

We wonder that any honest, thinking man, in all this nation, can seriously believe that there is any other movement in it, at this moment, which is intended, or is likely, to abolish Slavery, except the Anti-Slavery movement proper; that any man could be anywhere found, of sound intellect, kept bright by moderate thinking, who, when he considers the character of the people, and the nature of the system of Slavery, can believe that anything else will ever rid us of that abomination, other than a systematic, well-organized, direct, *one-idead*, continuous effort to that end. We do not believe that any other movement, than one that is purely, and solely, ANTI-SLAVERY—one that is that and *nothing else*—will ever do it. We are not sure that even that can in our day. We do not believe that there is a political party in existence, which, if it had the power, and the clearly recognized right under the Constitution, to abolish Slavery all over the land, would dare to do so. There is not one that would have the courage to stem the opposition that would be made against it by the other parties, in such a course; for there is not virtue enough in the people to sustain a party that should be so bold. As long as the Union exists, the slave-power can buy up one-half the politicians of the country by the promise of power—which it never pays,—and the other half will stick to any principle only so long as it is likely to make anything by it, as a convenient instrument of opposition. American morality is a means not an end. Its other name is expediency. It is never a law to be obeyed at all hazards, and at whatever sacrifice, but a convenience, to be used when it will serve a purpose.

Want of moral principle is the chief characteristic of the people of this Republic. American faith is a religious belief in making money. The nursery rhyme, that

"God made man
And man made money,"

is the law and the prophets among us. That is the Genesis of our Gospel, and the Revelation. The end and aim of creation lies in that. The chief end of man is to make money. The only Trinity we believe in, says Theodore Parker, is the Golden Eagle, the Silver Dollar, and the Copper Cent. He who has no living faith in that, had as well die, or emigrate. He has no business in this country. He is only in the way of better men. He cumbers the ground. There is no use to put him to.—He could not even be sold for enough to pay the auctioneer's fees, if a trade in men should be established north of Mason and Dixon's line. "What does it profit a man, if he gain the whole world, and lose his own soul," is not a pertinent question to an American; he is willing to "realize" on that portion of his stock in trade for a much smaller compensation. What profit will his soul bring him in dollars and cents, is his highest standard of its worth. To make money—that is what an American is born for. And when he dies,—how much was he worth, how many dollars had he?—is the question asked at his funeral. How much was he worth in virtue—what good has he done in his day and generation—what blessings has he strewed in his path through the world—this, nobody asks. If he was poor, he should have died sooner; if rich, society has lost a valuable member. If he were moral, above the world's morality, that were nothing; for the virtues are not down in the prices current.

But they very properly might be. All questions of conscience, and all questions of morality, have their market value. It is not—is this thing worthy? but is it worth? What shall I make by it, or what shall I lose?—is the American answer to all such questions. Or if the question be one that can have no money-value, it is simply an impertinent abstraction, not worthy the consideration of a *practical man*. A practical man! That is the highest American character. What does he *do*—not what he *is*—is always asked of a man. Slavery is an abstraction, and abstractly wrong, it may be, but it is nobody's business who is buying cotton, or corn, or sugar, and has a note to pay to-morrow. That it "is no business of ours," is the universal Northern answer to the appeal of the Abolitionist. If we could make a *business* of it, in the American sense of the word—that is, something to be made a trade of—it would be abolished in a year. An appeal based upon the heinous wrong of Slavery does not reach the American heart. Its sinfulness, its hideous cruelty, its unexampled tyranny, for which the whole people are responsible, does not touch the American conscience. The heart and the conscience are incased in the thickest crust of selfishness. Show to the people that the Government is prostituted to the support of Slavery, and they answer that to disturb it, would injure the cotton trade. Tell them that the power of the nation is exhausted to extend the system over a Free Republic, and they will turn to the freight list to see how that stands affected. Point out to them how, by their yearly act they re-create the Government, under a Constitution which is the chief bulwark of the infernal system, and they reply that their party will give them a Tariff, or Free Trade, a Bank, or Sub Treasury, which will lend a new impulse to commerce. Appeals to National honour, to principles of right and wrong, to humanity, are alike vain.

Yet underneath this chief element of the American character there is, of course, a better one, which can be reached. Arouse their enthusiasm, and the people are full of noble and generous impulse. But even then, in any good work, they are only impulsive and spasmodic. They have no solid foundation in firm, unyielding principle.—Therefore are they not to be trusted. They cannot be depended upon for enduring and continuous toil, steady and untiring, to the end. Easily discouraged, and impatient, for quick returns to their labours, they cannot wait the slow growth of any moral enterprise. Nor can they turn long enough away from their idols. They abandon a cause as they do a railroad, or a mercantile scheme that does not bring them a ready *per centum* upon the capital invested. They turn to something more promising.—Their very generosity and enthusiasm is fickle and fleeting. The history of the Anti-Slavery cause is a notable proof of this. The chaff is continually sifting out from the wheat; sometimes in new-organization, and sometimes in no-organization; sometimes in Liberty party, and sometimes in Liberty League. All these movements when analyzed, show, in one way and another, the want of sound and immutable morality, and impatience at the necessarily slow growth of the cause.

Nevertheless the cause has made progress. It could not be otherwise, notwithstanding the difficulties it has had to encounter. And it will eventually triumph, notwithstanding its final success must depend on a people so hard to move to any good purpose, and so little to be depended upon when moved, as the people of this country. At least we may hope so. We may hope that when the nation is thoroughly aroused to the iniquity of extending human bondage abroad, they may learn the iniquity of permitting its existence at home. But that is, by no means, certain. The great point of difference, now, between the two great parties, is, whether more territory shall be added to the Union, for the purpose of extending the Southern Institution. But the most strenuous advocates of "no more slave territory" are no less careful of asserting their determination of non-interference with the system where it now exists. Wilmot-Proviso Democrats, and Anti-Slavery Whigs—as they presume to call themselves—are alike loud, and fierce, in their denunciations of all, who would interfere with the compromises of the Constitution—compromises which have been the breath of life to Slavery for half a century, and will continue to be so so long as they exist. Its opponents are indeed thankful for small favours, if they have any gratitude to spare for either of these parties, supposing, which is not probable, that either of them should be successful, in prohibiting Slavery beyond the Neuces. The slave-power asked for Texas, and it got it. If Congress had the right to *re-establish* Slavery there, which it did, it has the right to abolish it. But we hear nothing from either of these parties of any intention on their part to do any such thing. It would be preposterous to expect it. Texas now is under the guardianship of the Compromises. A treaty, whereby Mexico should yield to the United States the whole district of country from the Neuces to the Rio Grande, would be gladly welcomed by either of them. That whole territory, with Slavery re-established upon it, would be quietly gathered under the protecting wing of the Constitution—the foolish old hen that clucks as anxiously over the ducks-eggs that are put under her, as over those of her own laying. The most that we may hope for, from the promises of the political parties for the last half-dozen years, is that Slavery shall *only* have been extended from the Sabine to the Rio Grande,—a district of country more than six times as large as one of the largest States in the Union: That is, supposing that either of these parties have any sincerity in their opposition to the extension of Slavery, and supposing that they should meet with any measure of success in that opposition, we are to thank them, that the slaveholders have only succeeded in opening a new market for their vigintial crop, which will not last them, perhaps, longer than half a century! Even if that much should be gained, it will be rather because the slaveholders are satisfied with their success so far, than because they yield anything to the demands of their opponents.

The Anti-Slavery cause has been the salt which has preserved the nation from putrefaction. The present position of the political parties, is in obedience to the Anti-Slavery sentiment which it has created among the people. But if after near twenty years of agitation, it only succeeds in preventing Slavery from overrunning the whole of Mexico, what would have been the state of things today, had that agitation not been made? In the light of what is, and what might have been, we may see what may be. There is as much work for the Abolitionist now as there was twenty years ago. Except in a distinct, and direct Anti-Slavery movement, there is no hope for the slave, unless, indeed, in that hope, that violence will sometime revenge a people's wrongs, if not forestalled by the repentence of the wrong-doer. There is no room for belief in the Anti-Slavery of the people of this nation. They are not opposed to Slavery. There is not virtue enough in them for a steady opposition to any wrong, and least of all to this. They are its guardians, and champions against all assailants. They do not mean it shall be abolished, for the think they find their interest in repressing any agitation of the subject. They are only kept up to a decent show of opposition to its extension by the sword, over a free Republic, by virtue of the influence exercised over them in spite of themselves, by a small body, whom they esteem as fanatics and visionaries. When that ceases the people will sink back, at once, into inertness, and moral imbecility,

There has never been a time when the necessity of drawing the line between the Abolitionists, and the people at large, was greater than it is now, for there has never been a time when the difference was greater. The moment when Sampson laid his head in the lap of Deliah was not a more dangerous one to him, than this is to the young Giant of Anti-Slavery, if it yields to the smiles and blandishments of party which would tempt it to slumber. If it sleeps, it is to its own destruction. That portion of the Abolitionists who have been in years past drawn away from the cause, to form a third party, have already ranged themselves under the banner of a man, who is not sound upon one of their earliest and clearest testimonies. They have sold themselves for the mere promise of a mess of pottage. The hope of political power was a temptation too strong for their virtue.—What strength have they left to meet the still greater temptation of power itself? And how few are there now, active, and earnest, and self-sacrificing Abolitionists, who were known as such ten years ago! How manifest among those who, called together by such a cause as ours, and urged into closer connection by the outward pressure of the popular hatred and contempt,—how manifest even there the national characteristics,—fickleness and want of principle. How many have run with us for a season, who, weary of waiting for the perfect work of patience and perseverance, have abandoned the straight and narrow path, for some royal road promising a speedier and pleasanter journey. How many have abandoned the cause to which they had no stronger tie than a short lived enthusiasm, or a transitory sentiment! How many have laid down the cross, too heavy for their shoulders, already worn out with a weighty burden of cant, and prejudice, and sectarianism! And how few are there now who are reckoned, and reckon themselves as Abolitionists, that are willing to toil on in the old way, using the old, well-tried, and well-tempered weapons, in the certainty that, in the end, the right must triumph.

Yet yearly thousands die who had hoped for another liberty than that of death. Thousands are yearly born over whom mothers shed tears not of joy, but of anguish. MILLIONS OF SLAVES hold up their manacled hands, in a Christian land, and ask for the boon,—so much to them, so little to those who can give it,—and the people, busy with their money-making and their paltry politics, can not hear the prayer.

Expedition to the Dead Sea.

Our readers will be glad to know that our pious President Polk is not unmindful, amid the cares of office, of his duties as a ruler over a Christian Republic. Lt. Lynch, of the United States Navy, has gone on an exploring expedition to the Dead Sea, for the purpose of ascertaining whether it is of volcanic origin, and more especially to refute the position of infidel philosophers, with regard to its formation. The expedition, it is understood, has the countenance of the Government. It is very proper that it should. It is of vast importance to the cause of Christianity that the cavillings of infidels on this question, as to the origin of the Dead Sea, should be silenced forever. And what Government can more fittingly undertake such a work than that of the United States?—Are we not a Christian Republic? Do we not stand up among the nations, a signal instance of a great people, obedient in all things to the spirit of Christianity, and a mighty rebuke to that infidelity which careth only for the dead letter of the Law. While our missionaries are spreading the Gospel, and the blessings of free institutions among the benighted people of Mexico, there is peculiar propriety in an expedition to the Old World to put at rest at once and forever a dangerous heresy. Such zeal in the cause of religion should entitle Mr. Polk to the thanks and prayers of all the churches. He is a godly man.—We have no doubt that Punch and Douglas Jerrold's Newspaper, and other papers of England, remarkable chiefly for their enmity to our free and Christian institutions, will insinuate that the choice of the object of this expedition—the *Dead* Sea—was peculiarly appropriate, and that the command was very properly given to one who rejoiced in the name of *Lynch*; but Americans know how to look down with proper contempt upon such profane jeste.

Mr. Clay not a Slaveholder.

We find the following letter in the Boston Whig:

MR. EDITOR:—I presume your correspondent "New Hampshire" is not aware that there is not a *slave* in the bad sense of that word, at Ashland, on the farm of Henry Clay. There is not an individual on that farm but might take his departure whenever he pleases; and this is a fact that is not, but should be, generally known. Any one who doubts this, may easily write to Henry Clay himself. Yours, Respectfully, C.

Norwich, Conn. Nov. 22d, 1847.

We should be obliged to this Mr. C. whoever he is, to tell us precisely what the *bad sense* of the word *slave* is. We imagine, were he one, even of Henry Clay's own chattels, that it would not take him long to learn that it had no other sense. Lewis Hayden, whose letter we published not long since, found, to his sorrow, what Mr. Clay's notion of the good sense of the word was when he sold his—Hayden's—wife, "down the river." If Henry Clay is not a slaveholder we shall be glad to know it. We know that he has boasted of being one, and boasted of the condition of his human cattle as he would of the condition of his horses. We must have better authority than that of an anonymous writer before we believe that Mr. Clay's slaves are anything but slaves, in the only one sense that belongs to the word.

The reporter of the trial of Mr. Polk, on our first page, has evidently made some important omissions. We add the evidence of one or two other distinguished gentlemen.

HENRY CLAY, sworn.—Witness is a private gentleman in Kentucky, but has been a good deal mixed up with public affairs for the last thirty years. Believed the war was unjustifiable and unnecessary. Would not have voted for the "lying Preamble," but should have voted for supplies. Thinks the war should be ended at once, and no new territory annexed to this Union. Am opposed to the extension of Slavery.

Cross-examined.—Have never been President. Not sure that I ever shall be. Am an old man. Have lately joined the Church, and am desirous of attending to affairs of eternal welfare. Ready to sacrifice myself to the wishes of the people. Never killed a Mexican, but have hoped for that pleasure. Do n't know what I should do were I President, in case new territory was added, and Southern citizens should settle on it with their slaves.—Do not consider that a pertinent question. Was instrumental in making the Missouri Compromise. Am sure that it added a large slave territory to the Union. A new compromise might be made in this case. Object to answering any more questions on that point. Am a slaveholder. My slaves are all "fat and sleek." Think Slavery a great evil, inflicted upon us by Great Britain. Has been, through the mercy of God, a great blessing to the negroes, in bringing them to this country. Think the best thing that can be done with them, is to send them back to Africa. Was opposed to Slavery once.—Was a young man then. Was not a church member at that time. Was baptized about six months ago.

DANIEL WEBSTER, sworn.—Witness is a member of the United States Senate. Thinks the Mexican war all wrong. Thinks the annexation of new territory unconstitutional. Believes the prisoner's motive in carrying on the war is the extension of Slavery. Has no doubt that also is unconstitutional.

Cross-examined.—Opposed the war in a speech at Worcester, Massachusetts, several months ago. Never said much about it in the Senate. Do not think it a proper place for such sentiments. Certainly do mean to say that latitude has a great deal to do with a man's notions. Am not to be brow-beaten. Charleston is quite a different place from Worcester. Know the difference between an "October sun" in Virginia and Massachusetts. Know Mr. Hoar; heard him spoken of in Charleston. Did n't make much reply; was n't in the "kitchen." Think Mr. Wilmot a humbug. Have used *that* thunder for many years. Have a son in Mexico. He was n't fit for anything else. Think very well of the Christian religion, but am not a member of any Church. Never was President. Hardly think I ever shall be. Born too far North.

ROBERT C. WINTHROP, sworn.—Is a member of Congress from Boston. Believes the prisoner at the Bar a very wicked and bad man. Has no doubt, from his own observations,—and has had a good chance to make them,—that this war is waged to extend Slavery and increase the slave-power. It was begun by the President, without authority from Congress, and contrary to the Constitution. The territory of Mexico was invaded by our army in time of peace by the President's orders.

Cross-examined.—Did vote for supplies. Knew the army would thereby be enabled to go forward. Did vote for the Preamble to the War Bill. Knew the Preamble was not true. Had heard that Mr. Clay called it a *lie*. Think the expression rather an ungentlemanly one. Did regret that Massachusetts was not in South Carolina when a Boston gentleman insinuated something of the same sort, but have no wish to call out Mr. Clay. Am ready to repeat the remark made in Faneuil Hall, as to the boundaries of the Union. Do not think the extension of Slavery over all Mexico would be any cause for Disunion. Know something of the value of Lowell stock in Boston. Have been Speaker in Massachusetts General Court. Never have been, at Washington. Declined answering the question whether the hope of the Speakership had had anything to do with his support of the war, and his Faneuil Hall speeches.

HORACE GREELY, sworn.—Is editor of a New York paper called the Tribune. Is sure that Mr. Polk got up this infamous war for the scoundrelly purpose of extending Slavery. Referred to official correspondence and documents on file in the State Department, in proof that the war was in consequence of the annexation of Texas, and that that was to uphold the vile system of chattel Slavery. Believes the prisoner responsible for the death of thousands of men, and the slaughter of hundreds of innocent women and children, and the desecration of many a happy and peaceful fireside. The witness was very eloquent on this point, and his testimony against the prisoner very clear and conclusive.

Cross-examined.—Know the value of newspaper Extras. Think more money has been made by War Extras than any others for two or three years past. Have never issued any such Extras myself—it has been done by Greeley and McElrath. Tribune office has several times been illuminated for Mexican victories. Conceive Mr. McElrath has a right to do as he pleases in such cases. Did *not* light a single candle. Never said anything against it in the paper. Presume nobody is fool enough to believe me responsible for the acts done in the office. Do n't know that there is any pecuniary advantage in doing one thing as Greeley and McElrath, and talking another as Horace Greeley. Think Slavery a crime and a curse. Am not prepared to say how far the North should submit to support it. Do not think it worth while to say anything about Texas, now she is part of the Union. Believe in the Compromises. Do not intend to say much against annexing the territory, from the Nences to the Rio Grande. Willing to let the South have that.—Shall object to a foot beyond that river. Am not prepared to say that it will not be our duty to submit, if all Mexico is annexed. Consider that the question of the support of an acknowledged sin, or submitting to support it, is an abstract question. Believe Mr. Clay will be the next President, if he will hold his tongue. Am aware that it is difficult to make fools of several millions of people, but do not perceive the pertinency of the question.

JAMES WATSON WEBB, sworn.—Witness is also editor of a paper in New York, called the Courier and Enquirer. His testimony was of little importance to the prosecution. He believed the war was wrong before it was begun, but right afterward.

Cross-examined.—Know the prisoner personally, and believe him a scoundrel. He refused him—witness—a Major-Generalship. Believe all sorts of war right, but should prefer a private war if the pay was as good. Like best to knock down small men with heavy bludgeons in the street. Have no objection to the extension of Slavery. Think it would rather be a blessing if it could be extended North. Hate all Abolitionists and niggers, and regret that I can't get them mobbed as easily now as ten years ago.

Torrey's Monument.

A monument to the memory of Charles T. Torrey has been erected over his remains at Mt. Auburn. We find a description of it in the Emancipator.

It is of marble, on a granite base, and stands altogether more than ten feet high. The form is triangular. On one side is a medallion head of Torrey, cast in bronze, and inserted in the marble. It is said to be a good likeness. Under the head is the following inscription:

REVEREND
CHARLES T. TORREY,
BORN AT SCITUATE,
NOV. 21, 1813;
GRADUATED AT YALE COLLEGE,
AUG. 1833;
ORDAINED AT PROVIDENCE,
MARCH, 1837;
ARRESTED AT BALTIMORE,
JUNE 24 1844;
DIED IN THE PENITENTIARY OF
THAT CITY,
MAY 9, 1846.

THE FRIENDS OF THE
AMERICAN SLAVE
ERECT THIS STONE
TO HIS MEMORY,
AS A MARTYR FOR LIBERTY.

Over the head is this extract from one of Torrey's letters, written a few months before his death:

"It is better to die in prison, with the peace of God in our breasts, than to live in freedom, with a polluted conscience."—*Torrey's Letter, Feb.* 7, 1846.

On the second side is the figure of a kneeling slave, with these lines of Whittier beneath them:

"Where NOW beneath his burden
The toiling slave is driven,
Where now a tyrant's mockery
Is offered up to Heaven;
THERE shall his praise be spoken,
Redeem'd from Falsehood's ban,
When the fetters shall be broken,
And the SLAVE shall be a MAN."

The following brief narrative of facts occupy the third side of the monument:

CHARLES TURNER TORREY
WAS ARRESTED
FOR AIDING SLAVES TO REGAIN THEIR
LIBERTY. FOR THIS HUMANE
ACT HE WAS INDICTED AS A
CRIMINAL, AND CONVICTED BY THE
BALTIMORE CITY COURT, AND
SENTENCED TO THE PENITENTIARY,
FOR SIX YEARS. WHILE ON HIS
DEATH-BED HE WAS REFUSED A
PARDON BY THE GOVERNOR OF
MARYLAND, AND
DIED OF CONSUMPTION, AFTER
TWO YEARS CONFINEMENT
A VICTIM OF HIS SUFFERINGS.

ANOTHER ALLY IN A SLAVE STATE.—We have received the first number of a little paper which it is proposed to publish at Wilmington, Delaware. It comes out with a bold name—THE DELAWARE ABOLITIONIST, and a noble motto, *Devoted to Emancipation in Delaware*. Below is the Prospectus. The number before us is a specimen number, and issued to ask support for such a paper. We trust it may get it. There is not an Abolitionist in all the neighbouring State of Pennsylvania that cannot give the trifle that is asked for. And they ought to do it. This little paper should have a fair start, and the hands of the few that are labouring in Delaware for the emancipation of the slave in their own State should be held up. Who will send us some money for the Abolitionist? We hereby appoint ourself agent, and will remit faithfully all we receive for it.

DELAWARE ABOLITIONIST.

A paper of the above name will be published in Wilmington, by the Delaware Anti-Slavery Society. It will be edited by a Committee, and will be published on a half medium sheet, at *twenty-five cents per year*, or for twenty-four numbers. It will be devoted to Emancipation in Delaware, and will advocate its accomplishment by all lawful means. It will endeavour to show that the true interest of all classes will be advanced by it. It will be published semi-monthly, if means are afforded, or as often as the means can be obtained. JAMES B. BROOKE, Publishing Agent.

MR. ROGERS'S PROPERTY.—The editor of the Boston Chronotype replies,—of course in that gentle and courteous fashion which has so won for him the esteem of all decent people in the community in which he lives—to our brief statement, as to the latest "developments" touching the character of N. P. Rogers. We have suppressed the fact, says the Chronotype, that all the property Rogers died possessed of, "was recovered from a wreck of bankruptcy, and at the time when those appeals were made in the Herald of Freedom for the "necessaries of life" would not have bought a hundred red cents or a bushel of Chenango potatoes, in State street." As the editor of the Chronotype has known, and cared, nothing about the affairs of Mr. Rogers, except so far as they have given him an opportunity, for two or three years past, to abuse Garrison and his friends, he should be careful how he ventures to meddle with matters of fact, which can be settled by an appeal to dates. The readers of the late Herald of Freedom have too good memories to be imposed upon by any such statement as that we have just quoted. The impression that Rogers made upon his readers, that he was a very poor man, was made years *before* the rupture between himself and his friends in '44. But his brother, in whose hands we have always understood Rogers's property to be, and to whose bankruptcy we suppose the Chronotype refers, became a bankrupt *since* that time. Mr. Rogers's present friends had better let this matter alone. It is an ugly fact, and the longer people look at it the worse it seems.

The Brazilian Slaves.

The friends of Da Rocha, and Da Costa, the Brazilians, will be glad to hear of their welfare. A letter has been received in this city, from Port-au-Prince, announcing their safe arrival at that place. Da Costa, the younger of the two, is in the family of the Rev. Wm. L. Judd, a Baptist Missionary, of the American Baptist Free Mission Society, from this country. Remarking his intelligence, Mr. Judd determined to aid the lad in obtaining an English education, with the hope that he might ultimately become a missionary to his native land.—While the boys were in this country there was but little opportunity, in all the busy excitement of their trial and escape, to gain much knowledge of their previous history. Of Da Costa, the writer of the letter before us says: "He informs us that he is from the tribe of Houssa, which is found on the map in the Northern part of Soudan. His native town is Kashina, and his maternal tongue the Arabic. He still remembers his native language, and is able to write some of the Arabic characters. He makes his pen from a bamboo stick, and writes from the right to the left. He tell us that his African name is Mahommah, and he prefers that to Da Costa, or Smith. We have, therefore, adopted it, and thus write it." The writer adds, that the lad wishes him to say to the friend to whom the letter is addressed, "that Mahommah is now at liberty—that he is Captain's nigger no more." A blessed "no more" is it to him, poor fellow! He speaks with gratitude and affection of his friends in this city, and in Boston also. He especially refers to one "kind lady who gave him two coats, and several other articles of clothing." Miss W. of W. will know to whom these thanks are due. Of Da Rocha, the letter says nothing, except that he arrived safely at Port-au-Prince. He was the elder of the two, and has probably taken care of himself.

In announcing the arrival of these Brazilian slaves, it is proper to make a statement, which may, perhaps, be deemed worthy of the attention of those interested in them. At the time of their trial it was necessary that some person should step forward and be responsible for certain necessary expenses attending it. Upon him has fallen the duty of liquidating those expenses, to the amount of about $100, over and above the amount collected for that purpose. We mention the fact reluctantly, but we have a right to presume that there are many other persons who will choose to share this burden with him.

The Philadelphia Fair.

We would remind our friends in Pennsylvania of the near approach of their Fair-time. The 15th, 16th, 17th and 18th, are the important days in the month of December, 1847, for the Abolitionists of Eastern Pennsylvania, and the Assembly Buildings, on the corner of Tenth and Chestnut streets, the place of their buying and selling.

And as common a name—buying and selling—as we give to it, it is not trifling or unimportant business that is to be transacted on those four days, at the corner of Tenth and Chestnut. It is not the sort of chaffering that goes on daily in Market street, and the gay shops of Chesnut, that the friends are invited to, but an honourable purchase, at fair prices, from the pleasantest of merchants, who put the profits into a treasury, where, they say, neither moth nor rust can corrupt, nor thieves break through and steal. And as gay and gayer things may be bought there, too, as in the gaudiest shops, and things as useful, and of the best sort, either for covering the body or nourishing it, as can be found the whole length of Market street. This Fair is a most important instrumentality in our great warfare, and so pleasant a one that we have little fear that anybody will neglect it, when once reminded that the time for it has come again.

The Eastern Pennsylvania Society, during two of the days of the Fair, the 16th and 17th, are to hold meetings in another room in the same building. Among others who are expected to be present, we observe the name of Wm. H. Channing. We advise our friends in the country not to miss this chance to hear a remarkable man.

☞ SOUTH CAROLINA is at her old tricks again. The following Resolutions are before the Legislature, and will probably be adopted. We only wish she would try her brag in earnest for once. Or rather we wish the North would give her the chance:

1. Resolved, That the General Assembly of the State of South Carolina have seen, with profound regret, the settled spirit of hostility manifested by the free States toward the institutions of the South; a spirit which, if persisted in, must inevitably lead to the most disastrous consequences to this Confederacy.

2. Resolved, That the recent developments in the free States, and especially the attempt known as the "Wilmot Proviso," to prohibit the Southern States from enjoying the common territory of the Union, raise an issue of startling importance, which requires, on the part of the South, firm, energetic and united action.

3. Resolved, That this State is willing and anxious to bury all minor differences of opinion, and make common cause with the other Southern States in the most energetic manner possible to maintain their common rights.

4. Resolved, That the State of South Carolina will regard the passage of any act by the General Government upon the subject of Slavery, in violation of the rights of the South, as annulling the obligations of the Federal Compact; and upon the passage of such act; she will consider herself at liberty to form a new, separate, and distinct Government.

5. Resolved, That the Governor be requested to forward copies of these Resolutions to the Governors and Legislatures of the slaveholding States; and enter into correspondence with, and send special envoys, if necessary, to them, to bring about concert of action among such States in the present crisis of our affairs.

☞ The Rev. Mr. Stetson, of Medford, Massachusetts, we regret to learn, was seriously injured by a fall on Friday evening last. He fell into a deep hole, dug in the road as an entrance to a drain, and carelessly left open without a light near it. Mr. Stetson's right shoulder was broken in the socket, and it is probable that he has lost forever the use of that arm.

☞ REV. JOHN WEISS, of Watertown, Massachusetts, has accepted the invitation of the First Unitarian Society, of New Bedford, to become their pastor. We congratulate our friends in New Bedford on the wisdom of their choice, and its success. Mr. Weiss is destined to take a high position among his brethren of the Unitarian clergy. His talents are of a high order, and he is one of the few who dare to preach the whole Gospel.

☞ THE HARBINGER of last week hints, in a gentlemanly way, that those papers that have not puffed it, will be left off from its exchange list. We are not sure that our neighbour is not putting on airs rather too soon, but we hasten to say, for fear of not being one of the elect, that the Harbinger is decidedly the *best Fourierite* paper that we know of in this country. Will that answer?

THE FREDERICK DOUGLASS FUND.—We learn from the last number of Howitt's Journal, that the fund raised for Frederick Douglass, by his friends in Great Britain, has been put into the banker's hands for remittance to this country. It amounts to £450, about $2,250. The list of donors, published in Howitt's Journal, is headed by a subscription

Notes on New Books.

The People's Journal.—For once we find something to object to in this valuable and interesting journal. The print entitled Reconciliation of Oberon and Titania, we think a blemish in such a work. We are by no means squeamish as to nude figures in sculpture, and painting, when they are chaste in themselves, and should we ever arrive to the dignity of a Selectman, or a City Father, should not, probably, follow the example of the good magistrates of Boston, who required that certain little naked marble cherubs should have on drawers before a public exhibition was permitted. But the picture before us is of a half-lascivious character, though a fine copy in wood engraving, of what is undoubtedly a fine picture. It will not, we think, be considered in good taste, or as inculcating a sound morality in this country, whatever it may be in England. It strikes us as partaking too much of the character of prints which we regret to see it is becoming the fashion to expose in the windows of even respectable print shops in this city.

With this exception the Journal is, as usual, excellent, The valuable papers of Lord Nugent and Miss Martineau, and Mrs. Sinnett, are continued in this number, and other articles of fact and fiction are contributed by other well-known writers. We have drawn largely upon its pages for the miscellaneous department of our own paper for this week.

Blackwood for November.—This number of Blackwood is enriched with a second Letter to Godfrey on International Copyright, which, like the first, is full of good and sharp things. The writer, whoever he may be, has shown uncommon tact and cleverness in the management of his subject. He recommends to Blackwood to publish an article written by an American citizen, and copyrighted in this country, as was done last month with his first letter, as an effectual barrier to the republication of the Magazine here by Messrs. "Reprint & Co." Messrs. Scott & Co. however, assure their subscribers of their determination to continue the reprint of Blackwood in the same neat style, and with the same promptness as heretofore.

An article on Wiley & Putnam's Library of American Books, while it acknowledges the merits of such writers as Irving, Prescott, Emerson, Channing, &c. takes up the works of Sims, Miss Fuller, Poe, and Hawthorne, as the representatives of the popular literature of this country. To the two former he administers a pretty severe castigation; to Poe's failings he is a little kind, and he is careful to do justice to Hawthorne in a somewhat laudatory criticism.

There are, as usual, several interesting papers on Books of Travels; and the stories, and lighter articles are such as we are always sure of finding in Blackwood.

Howitt's Journal.—We have received from Crosby & Nichols, Boston, the November number. The article in it which has most interested us, and will our readers, and which we have therefore copied, is the memoir of Geo. Thomson. In the Journal it is accompanied by a portrait of that distinguished man, which, we presume, is by far the best that has ever been published. We notice a series of candid and well-written articles on the death-penalty by Frederic Rowton, the Secretary of the Anti-Capital Punishment Society; two valuable papers upon the India question, by William Howitt, Poetry by Dr. Bowring, Goodwin Barmby, &c. &c.

We mentioned in our notice of the last number of Howitt's Journal an article of Mrs. Child's, which was published as original. We have since learned that Mrs. Child is not a contributor to Howitt's Journal, and that the article in question was published here about a year since in the Columbian Magazine. However much the name of so popular a writer might contribute to the success of the Journal, the editors may rely upon it that the republication of articles, as original, which are copied from American Magazines, will rather injure than benefit them in this country.

The Union Magazine for December.—The present number concludes the first half-yearly volume. It opens with a pleasant tale—"Utouch and Touchu"—by Mrs. Child; and contains others, in prose and verse, by Miss Sedgwick, Mrs. Sigourney, Park Benjamin, Miss Herbert, Mrs. Harvey, William Wallace, &c. &c. In the number of its engravings the Union Magazine goes far beyond any of its cotemporaries. Its wood-cuts are especially excellent. The contributions of its editor, Mrs. Kirkland, are always characterized by the freshness, and excellent style, and sometimes rich humour which has made her Western Sketches so much admired. We are sorry to see a piece of music in this number called LaVeraCruz Quadrille, and dedicated to General Scott. If the editor can give no higher tone to her Magazine than that which belongs to all the light publications of the day, she at least should keep it free from the taint of the worst development of national immorality. Even leading articles by Mrs. Child will not long save a journal, which closes with music dedicated to a General who is fighting to extend Slavery, from the condemnation of all readers worth having.

Six Months at Grafenburg; with Conversations in the Saloon on Non-Resistance and other subjects. By H. C. Wright. London; Charles Gilpin, 5 Bishopsgate without.

Here is an interesting book which answers the purpose of a manual of Water Cure, and at the same time gives us, what everybody will be glad to see, an insight into the life of a patient at the world-renowned establishment of Priessnitz. But the cream of the book is in the conversations between Mr. Wright and his fellow patients, of various nations, rank, and professions, upon the many questions of radical reform which are so dear to the heart of our friend. We hope that his sojourn in that most despotic of kingdoms has had as salutary an effect upon the minds of those with whom he came in contact, as it seems to have had upon his own physical state.

It is likely that neither Metternich nor his master was aware of the presence of a more dangerous character than even Pope Pius himself, within their very borders. Only think for a moment, how many good men have spent the best years of their lives in Spielberg, and similar places of seclusion for saying far less treasonable things than we find in this book.

Mr. Wright's friends will be glad to have this work, which we have so long heard of. It is a London edition, with a capitally engraved likeness of Priessnitz. It is for sale at this office.

Locke Amsden, or the Schoolmaster: A Tale.—By the author of "May Martin," "The Green Mountain Boys," &c. Boston: Benjamin B. Mussy & Co.: 1847.

Her common schools are said to be the pride of New England. We have no doubt, however, that there are many wholesome truths in the story of Locke Amsden which would be of service to more than one New England school committee, if they would but heed them. This schoolmaster was abroad, according to the tale, many years ago, but we are sure that many of the abuses which he exposes, are by far too common now, though not so much so as they used to be. The "Common School Journal," which we suppose is still published in Boston, and the labours of Mr. Horace Mann, have done a vast deal for the cause of education in New England, and out of it.

Locke Amsden is a pleasant story of country life. Its common-sense views of the management, and importance of district schools, however, make its chief value. The author, we presume, does not pretend to assume any very high rank as a writer of fiction. It is for sale at Graham's, Tribune Buildings.

To Correspondents.

S. M. jr. We forgot to say to him last week that we have none of the publications he asked for.

W. P. We are obliged to him for his attention to the affairs of our friend, who puts all confidence in his judicious management. The other matter we are digesting, and will let him know the result.

P. A. C. We have attended to the direction for the L. W. Her letter will be replied to at our earliest leisure.

E. E. Came too late for this week. The postage was not paid on the letter. It may have been accidental in this case, but correspondents whose communications are not worth five or ten cents to them, can hardly expect us to think them worth publishing.

J. M. McK. We were more mindful of them, than they were of themselves. We had already proposed to do the proper thing.

This Week's Paper.

FOURTH PAGE.—*Poetry:* The Wayside Dream; To Pius IX.; Thanksgiving Hymn for 1847. *Miscellany:* Crossing the Line; Geo. Thompson, M.P.; The Coming Cholera; Gleanings from Foreign Papers.

FIRST PAGE.—*Peculiar Institution:* Fourth Judicial District Court of the State of Louisiana: in and for the Parish of Ascension; Fifty Dollars Reward; Extract. *Selections:* The Elective Franchise; A Calculation; Trial of Mr. Polk; Wm. W. Brown; Dissertation, &c.

SECOND PAGE.—Disaster on the Lakes—Two hundred Lives Lost.

GENERAL INTELLIGENCE.

General Items.

South Carolina.—The Senate of South Carolina have adopted unanimously a series of resolutions on the subject of the Wilmot Proviso. The following is the only one of any importance:

"*Resolved*, That in the event of the adoption by the Congress of the United States of any law or resolution by which the citizens of the slaveholding States are to be excluded from a full, perfect and equal enjoyment of all the rights and privileges in any territory which may be acquired from Mexico, or any other power, by the prohibition of the introduction of slave property into such territory, that the Governor of this State, for the time being, convene immediately the Legislature thereof, that they may take such action as they may deem necessary and becoming. And that his Excellency be further desired and requested during the interval between the summoning and assembling of the Legislature, to correspond and consult with the constituted authorities of other States, with a view to harmonious action on this important subject."

J. P. Nichol, L. L. D.—This distinguished professor (of Glasgow University) and author, arrived here last week, and we are happy to learn he intends to give a course of lectures on Astronomy. His high reputation as a gentleman of learning and eloquence, will, we trust, ensure him that reception among us, which such talents should always command.—*Boston Atlas.*

Bishop Potter, of Pa. is to deliver twelve lectures on Natural Religion before the "Lowell Institute" of Boston, during this month and January.

Referee Case.—The referee case that has been pending for some days past between Mr. BenjaminSikes, of Ludlow, and the Western Railroad Company, was closed on Saturday evening. The plaintiff, Mr. Sikes, while crossing the railroad track with a horse and wagon, encountered the morning passenger train from Boston. His horse was killed and the wagon destroyed. Mr. Sikes was thrown by the concussion some twenty feet from the track, his right arm broken and dislocated and otherwise injured. The accident happened in December, 1845.—For this Mr. Sikes claimed $20,000 damages, alleging that due notice of the approach of the engine was not given by the ringing of the bell. In defence, the railroad company stated that the bell was rung as usual.—They also offered, in mitigation of damages medical testimony, showing that the injuries of the plaintiff had been aggravated by unskillful treatment. The referees awarded $2,100 to the plaintiff.—*Springfield Repub. Nov.* 30.

One hundred barrels of magnificent pippin apples, from the Pelham farm, Ulster county, were lately shipped from Boston to China, the first shipment to the Celestial Empire.—*Albany Atlas.*

If what we hear is correct, no fear need be entertained that the Virginia route will be adopted for the extension of the Baltimore and Ohio Railroad, West. We are informed that that the surveys demonstrate the utter impracticability of passing Nobley mountain. The grade in many places would be 100 feet in 1000, with tremendous ravines to be filled up, and to cap the climax a tunnel of at least 2000 feet in length—*Cumberland Civilian.*

The *St. Louis Union* thus moralizes on the defeat of its party in this State;

"It is far better for the party that *all tainted with Abolitionism should go over to the enemy* than remain in our camp embracing such heresy. The slouching process will leave the Democracy of New York in *sound* condition."

The steamer Admiral which arrived here last night from St. John, N. B. reports that there was snow to the depth of a foot at Eastport on Monday at 11 o'clock.—*Boston Transcript, 1st inst.*

Instruction of Slaves.—Quite a spirited discussion is still going on in the Charleston (S. C.) papers about the propriety of having separate houses of worship for the slaves, and of giving them religious instruction. A writer in the Evening News after commenting upon the article of his opponent, remarks in closing, that the time is nigh at hand when no institution can long endure in the civilized world, which is inconsistent with the spread of knowledge and religion. The best policy, the best security of the South, he says, is to maintain that slavery is consistent with everything that is good, and that we are not afraid to give the slave the word of God. He says the moment the South admits that we dare not, the doom is sealed. To betray fear is to encourage Abolitionists.—*Southern Observer.*

Family Meeting.—A meeting of the descendants of the late Holland Weeks of Salisbury, Vt. was held on the 22d of September. Eighty of the family attended who are all the descendants of John Alden, the *first* Pilgrim whose foot touched Pilgrim Rock. These meetings have been held occasionally for more than a century; and one of the objects is to keep the genealogy perfect, from the landing of the Pilgrims in New England to the latest posterity. The list, by the way, is soon to be published, and already amounts to more than 4,000 names.

Henry Cobb of Boston has obtained a divorce from his wife Augusta, she having been converted to the "spiritual wife" doctrines of a portion of the Mormons and gone to live with Brigham Young, who claims to be the legitimate successor of Joe Smith. Elder Adams, theatrical performer and preacher, who was formerly connected with the Mormon sect, and one of their "great guns," was the principal witness against Mrs. Cobb.

The best Mechanical Paper in the World.—The "Scientific American," published at 128 Fulton street, New York, is admitted by all to be the best Mechanical publication in the world.

It has attained a larger circulation than all the other Mechanical papers published in America *combined*, and possesses such facilities for obtaining the latest intelligence on scientific subjects from all parts of the world that no publication of the kind can compete with it.

Each number contains from five to seven original mechanical engravings of the most important inventions; a catalogue of American patents, as issued from the Patent Office each week; notices of the progress of all new Mechanical and Scientific inventions; instruction in the various arts and trades, with engravings; curious philosophical and chemical experiments; the latest railroad intelligence in Europe and America; all the different Mechanical movements, published in a series and illustrated with more than a hundred engravings, &c. &c.

It is published weekly, in quarto form, conveniently adapted to binding, and furnished to country subscribers at the low price of two dollars a year—one dollar in advance, and the remainder in six months.

Address, MUNN & Co. Publishers, Postpaid. New York.

☞ Bound volumes of the Scientific, American containing 416 pages of choice reading matter, and illustrated with more than 300 engravings of new inventions, for sale at the office. Price $2 75.

A correspondent of the Tribune, writing from Hayti, says:

I have been somewhat among the natives during my short residence, and find them possessed of many admirable social qualities. Many of them are persons of much more refinement and education than I expected, and indeed the degree of general intelligence is greater than I was prepared for. The actual President M. Soulouque, is a man of remarkable character, and under his administration the resources of the Republic can hardly fail of a healthy and permanent development. What a shame that our Government has never recognized the existence of Hayti! Had her people been of a lighter complexion, would they not long since have been welcomed into the circle of nations by the first of Republics?

Some waggish chap wants to know which is the fastest runner, James K. Polk or Gen. Worth? Answer: Polk: because *Worth could not catch Santa Anna*, but *Polk passed him.—Manchester American.*

Thanksgiving Present to Professor Agassiz.—The students of the New York College of Physicians, before whom the Professor has recently been delivering a course of scientific lectures, have presented to the distinguished lecturer a silver box, which contained the sum of $250 in half eagles, to which was added a free passage ticket to Charleston, where the Professor is engaged to deliver a new series of lectures.

Taking the Veil.—We learn from the Cincinnati Catholic Telegraph, of the 19th instant, that three young ladies, two of them natives of that city, received the white veil in the convent of Notre Dame. Also that a very accomplished lady, one of those who have been educated in the East and sent out to the West under the patronage of Governor Slade, having recently joined the Catholic faith, will shortly commence her noviciate in the same institution.

Astonishing Resemblance.—The New York Mirror, that finds every pretty little baby just-born, to be "just like General Taylor," has lately made a new discovery in this line.

"The character of Pope Pius is remarkably like that of General Taylor; there is a *striking physical resemblance* in the two men."

Fluellen was not more sharp-sighted on the subject of Macedon and Monmouth. We remember too, a patriotic Englishman who traced a marvellous resemblance between George the Third and the patriarch Enoch. But this honest man had probably never seen Enoch's portrait.—*Boston Courier.*

Ex-Governor Marcus Morton, of Mass. who was a passenger by the pilot line last night from New York, in stepping from the cars at Trenton fell into the canal, but was rescued without material injury, although he was compelled to remain at that place.—*Phil. North Amer.*

Slaveholders.—It is stated in official documents, that there are but 31,000 slaveholders in Kentucky, in a population containing 275,000 whites over 21 years of age.—*Albany Evening Journal.*

Depopulation of Virginia.—The *Petersburg Gazette* informs us that upwards of seventy emigrants, a few days ago, passed through that town, from the Valley of Virginia, on their way with a large number of slaves to Missouri, and the remainder to Iowa. Thus, says the *Gazette*, is Virginia peopling other States, when she ought to hold her own and attract immigration from abroad.

To be Hung for Stealing a Slave.—At the late sitting of the Court of General Sessions for Darlington District, South Carolina, Hon. Judge Wardlow presiding, James Carlisle was brought to the Bar, charged with selling a negro slave, the property of Mr. P. W. Pledger, of Marlboro District, to which charge he pleaded guilty, and was sentenced to be hung on Friday, the 25th day of February next.

Capt. Forbes has received a testimonial from the inhabitants of the city and county of Cork, in the shape of a large and massive salver of solid silver, measuring thirty inches in length by twenty in breadth, richly and beautifully chased with a heavy border of ornamental work; the whole being an elegantly finished piece of workmanship, and valued at £150.—*Boston Whig.*

Righteous Verdict.—A Coroner's inquest was held at Toronto on the 4th inst. on the body of William Paris Vincent, who died suddenly of delirium tremens. The Jury rendered the following verdict:

"That the said W. Paris Vincent, on the 3d day of November, departed this life by delirium tremens, induced by habits of excessive drinking; and they [the Jury] consider Mr. Sutherland highly blamable in supplying him with wines in large quantities within the last ten days, he knowing the young man's previous habits."

Mexican Forces.—The forces which Mexico has yet in the field, says the Rainbow, according to the best information that we have been able to acquire, are the following:

At Queretaro, under General Bustamente,	1,000
Santa Anna's army, now under Rincon,	4,000
The garrisons of Mazatlan, La Sonora & Acapulco,	4,000
In the States of Tabasco and Chiapas,	2,000
Under Urrea, Carabajal and Canales,	2,000
A brigade at Potosi commanded by Filisola,	3,000
At Tolucu, under Penary Barragan,	2,000
In the State of Oxaca,	1,000
The whole force of the guerrillas, from Vera Cruz to Puebla.	3,000
Making a total of	22,000

Reported Escape of Santa Anna.—By an arrival from Tampico yesterday, we learn verbally that Santa Anna has escaped from Mexico. It appears, from the information which we obtained, that he was secreted at the Island of Lobos, and that the British steamship Forth, aware of his place of concealment, "lay off and on," awaiting to receive him on board. By means of an open boat he is said to have succeeded in reaching the Forth, and in her he proceeded to Havana, where he is supposed to have landed.—*Daily Orlenian, Nov* 23.

A Riot Threatened.—A coloured man was yesterday attacked, in the vicinity of Fifth and Lombard streets, by a gang of men of a similar colour, who believed him to have participated in the recent capture of some fugitive slaves in New Jersey, and they openly expressed their intention of killing him. Officer Craig, who happened to be in the vicinity, rushed to the rescue of the man, and at considerable risk succeeded in lodging him in a neighbouring house, though in doing so, he received several blows from the missiles hurled at him.

He then despatched a messenger to the Police Office for assistance, but fearing that the assembled crowd of coloured persons would do some injury to the house, he called upon the whites for protection, and the latter rallying around him, he placed the object of the mob's vengeance in the centre, and started on the way to the Mayor's office, for the purpose of placing him there as a place of safety. Officer McCullough had reached the spot by this time, and he also received some slight injury with a brick.

While on their way officer James Young arrived, and as he forced his way into the midst of the crowd to assist the other officers, a tall negro aimed a blow at his head with a club, which he warded off with his hand. This fellow was arrested, and with one or two others will have a hearing before the Mayor this morning. His Honour, Mayor Swift, subsequently proceeded down to the scene of disturbance with a posse of officers, and succeeded in restoring quiet.—*Phila. Ledger, 26th.*

Views of the Hon. John Bell in opposition to Henry Clay.—A letter was received this morning from a leading Democrat at Nashville, stating that the Hon. John Bell will take an early occasion to define his position favourably on the peace and war questions, and unfavourably on Mr. Clay's resolutions.

Slave Case—U. S. Court.—The case of *Driskell* vs. *Parish* which has attracted considerable public attention during the late sitting of the U. S. Circuit Court in this city, was *continued*, on a motion for a new trial. Another suit for the value of the slaves is pending, the trial of which will probably elicit the same facts as those disclosed in the trial for harbouring and obstructing, and the arguments in one case may supercede the necessity of arguing in both.—*Ohio State Journal.*

Married,

In Danvers, 1st inst. by Rev. Bailey Loring, of North Andover, Mr. I. Osgood Loring, of Andover, to Miss Ellen Maria, daughter of Hon. Daniel P. King.

Died,

In this city, on the 1st instant, George H. Colton, editor and proprietor of the American Review, aged 29 years.

At Poughkeepsie, Rev. Charles Van Loon, aged 28 years.

In Gardiner, (Me.) November 18, Miss Lucy V. Gardiner, daughter of Robert H. Gardiner, Esq. in the 33d year of her age.

At Russia, Herkimer county, (N.Y.) on the 2d instant, Hon. Edmund Varney, recently a member of the Senate of this State.

ACKNOWLEDGMENTS.

For Standard,—from November 30, to Dec. 7, 1847.

438	Margaret Collins, New York,	$1 00
443	M. B. Hinckley, Vernon, N. Y.	1 00
443	A. Wilder, Verona, N Y	1 00
443	Almond Wood, "	1 00
443	John McKennon, Herkimer, N Y	1 00
443	Abraham Bear, jr. New Washington, O.	1 00
427	Nancy Lucas, Geneva, N Y	1 00
443	Jedediah Jenkins, Marengo, N Y	1 00
417	Wm. Waldson, Ovid, N Y	50
417	Abner Bailey "	50
443	Henry Chace, jr. King's Ferry, N Y	1 00
443	Lewis Ferris, Five Corners, N Y	1 00
443	Andrew Myers, Ludlowville, N Y	1 00
443	Charles Merrill, "	1 00
443	Benjamin Joy, "	1 00
		14 00

DONATIONS.

	Durfee Herendeen, Macedon, N Y	5 00
	Daniel M. Smith, West-Walworth, N Y	1 00
	Henry Chace, jr. King's Ferry, N Y	5 00
	Greenfield Iden, Ledyard, N Y	50
	Reuben Halstead, "	25
	Edward Simpkins, "	50
	Samuel Halstead, "	1 00
	Asa Crocker, "	1 00
	Jesse Underhill, "	1 00
		15 25
	Total,	$29 25

FRANCIS JACKSON, Treasurer.

☞ Notice.—By the post-office law now in force, publishers of newspapers are permitted to send, in their papers to subscribers, bills *unreceipted*; but a *receipted* bill subjects the receiver to letter postage. Our subscribers, therefore, will find a bill, unreceipted of course, in their papers at the expiration of the time to which they have paid. The amount received for subscription is acknowledged above, and the *whole number* of the paper to which each subscriber has paid precedes his name.

NOTICES.

THE PENNSYLVANIA FAIR.

But two busy weeks remain for preparation for the Fair. Whatever remains to be done, should be done quickly. Let no exertion be spared. A successful Fair will repay us for any efforts or sacrifices which we shall make to secure it. We earnestly solicit of friends in the country and the city, a plentiful supply of provisions of all kinds, suitable for our poultry stall, refreshment table, or dinner and supper table. The Committee wish to have the means of furnishing plain dinners and suppers to persons in attendance on the meetings, who may be willing to procure them at the Fair; an arrangement which will be convenient to them, and profitable to the Fair. There will also probably be an arrangement to furnish simple meals for those who attend the tables, and who reside at inconvenient distances from the Hall. Any persons, in town or country, who may be willing to contribute to these tables, will please send to the Hall, on any day of the Fair, bread, butter, cheese, cold meats, pies, pickles, or any other articles of food. For the refreshment table, cakes and confectionary in abundance, will be wanted.

To Grocers.

Drums of figs, boxes of raisins, kegs of grapes, oranges, lemons, almonds, &c. &c. will be very acceptable donations to the Fair. Will those friends of the slave who are in the grocery business, remember to send such contributions to the Saloon of the Assembly Buildings, corner of Tenth and Chestnut streets, at any time during the 15th, 16th, 17th, and 18th days of December.

To Bakers.

Bakers who are willing to aid the cause, are requested to leave a contribution of fresh bread, of any sort, at the Hall, on each or any day of the Fair.

All persons sending donations to the Fair, are respectfully requested to send the names and address with their gifts.

Evergreens.

A large quantity will be wanted. Friends in those regions of the country where these can be obtained can do good service to the Fair, by procuring and making them into wreaths. They should be strongly fastened with twine around a large cord, sufficiently covered to look well, but the wreaths need not be very thick. As several hundred yards will be wanted, we hope that our friends will not delay preparing them. They should be put in baskets or boxes, when sent to town, to preserve them from being soiled, or otherwise injured. Send as much as possible, but do not be deterred from sending, because you can obtain but a small quantity.

E. D. Hudson, and Lewis Hayden, an American Slave, will hold Anti-Slavery meetings in Oneida, Oswego, and Onondaga counties, beginning as follows:

West Vienna, Saturday, December		11th
Cleveland, Sunday,	"	12th
Constantia, Monday,	"	13th
Hastings, Tuesday	"	14th
Central Square, Wednesday,	"	15th
Smith's Mills, Thursday,	"	16th
Parish, Friday,	"	17th
Colosse, Saturday,	"	18th

The meetings will commence at 1 and 6 o'clock, P. M

J. C. HATHAWAY,
General Agent of the State of New-York.

Farmington, 12th mo. 1847.

ANTI-SLAVERY FAIR AT WEST WIFIELD.

On January 26th and 27th, 1848.

The friends of the slave are invited to make preparations for our next Fair, to be held at the time above mentioned. There is no time to be lost. The slave is still toiling, toiling, toiling,—hopeless, helpless, desolate.—Woman,—aye, a million of women are even now given up to the tender mercies of the palefaced oppressor. In the name of these outraged ones, we ask each and all of you to do something,—do what you can, do all that you can, to hasten their deliverance. Ask your neighbours to help you. Many of them will willingly give their aid if you will only invite them. Prejudice is giving way. A spirit of inquiry is abroad. Freedom is gaining ground. Now is the time for effort.

Charles Lenox Remond, E. D. Hudson, Lewis Hayden, J. C. Hathaway, and other speakers will be present.

Dolly Thomas	Miranda A. E. Greene
Sarah Guild	Phebe Backus
Hannah Bucklin	Laura Eldred
Emeline Murdock	Julia Ann Eaton
Henrietta Bisby	Laura Turner
Eveline Rider	Sophlora Thomas
Alpha Thomas	Laura Colburn
Susan Brown	Amanda Harding.

GENESEE COUNTY.

A mass meeting of the friends of the slave in Genesee and the adjoining counties will be held at DARIEN city on Saturday and Sunday December, 11th, and 12th, commencing at 10 o'clock, A. M. A number of distinguished speakers will be present, and a full and free investigation of the principles and measures of the American Anti-Slavery Society will be had. All persons are cordially invited to be present and participate in the discussions.

J. C. HATHAWAY, *Gen. Ag't.*

Farmington, 11th mo. 1847.

ANNUAL MEETING OF THE WESTERN NEW YORK ANTI-SLAVERY SOCIETY.

The annual meeting of the Western New York Anti-Slavery Society will be held in the city of Rochester, commencing on Monday, December 20th, 1847, at 2 o'clock, P. M. A general attendance of all the friends of the society is urgently solicited, as business of more than usual importance will be brought before the society for its action.

Frederick Douglass, Charles Lenox Remond, Giles B. Stebbins, (probably Samuel J. May,) and other distinguished advocates of the cause will be present.

J. C. HATHAWAY, *Pres.*

Farmington, 11th mo. 1847.

MEETINGS POSTPONED.

The friends in Hornellsville, Steuben county, and those in Allegany, Cattaraugus, and Chautauque counties, will please take notice that, in consequence of the state of the roads, and some other unforeseen circumstances, the Mass Conventions advertised to be held in those places in the month of December, and to be attended by Frederick Douglass, Charles Lenox Remond, and myself, are postponed to some future time, of which due notice will be given through the columns of the Standard and other wise.

J. C. HATHAWAY.

Farmington, 11th mo. 1847.

THE ROCHESTER ANTI-SLAVERY FAIR.

The Anti-Slavery Women of Western New-York, purpose holding a Fair in the city of Rochester, on the 17th and 18th of December next to aid the great work of Emancipation. The active friends of the cause are few, we therefore appeal to all who feel for suffering humanity and self-preservation from the encroachments of the slave power, to co-operate with us in the undertaking. We ask aid of all those mothers, who can feel for the mothers of our own land that are daily and hourly experiencing the torture of having their children torn from the sight of their eyes, and the embrace of their love, by the unhallowed grasp of Slavery; and we solicit all who feel that the relation of husband and wife, parent and child, brother and sister, friend and neighbour, are desirable, to aid us in our efforts to give to the three millions whose ties are thus torn and severed, all the blessings that we crave for ourselves.

To forward this object we intend offering to the public such articles as are both useful and ornamental, the proceeds of which shall be expended in sustaining lecturers and circulating publications to awaken and inform the public respecting this system of unparaeled wickedness, and if possible to inspire it with true love of Freedom. Donations of every description and variety, of small as well as large value will be thankfully received. Liberal hearts and willing hands will devise many ways to subserve the cause. We earnestly solicit mechanics, merchants, and farmers, to lay something upon this table of humanity. Supplies of Eggs, Butter, Cheese, Cream, Chickens, Turkeys, Hams, Dried Beef, Pickles, and Fruit of every description, will be acceptable offerings for the refreshment table. We invite and strongly hope that the ladies of our neighbouring towns, will unite their efforts in furnishing tables and take charge of them with us at the Fair.

The Annual meeting of the Society will be held immediately after the Fair, which will greatly add to the interest of the occasion.

Sarah D. Fish,	Mary H. Hallowell,
Rhoda De Garmo,	Mary Baldwin,
Mary B. Fish,	Catharine G. Braithwait,
Mary Ann McClintock,	Sarah E. Thayer,
Abigal Bush,	Lemera M. Kedzie,
Sarah L. Hallowell,	Amy Post,
Charlotte Wilber,	Susan R. Doty,
Phebe Hathaway,	Catharline Stebbins,
Margaret Clark,	Phebe Tredwell,
Margaret Larson,	Elvira Marsh.
Mrs. Platt,	Sarah Jacobs,

Sarah A. Burtis.

☞ THE BAZAAR! ☜

To the friends of the Cause, who wish to help in the decoration of Faneuil Hall for the Bazaar.

Great quantities of the "running pine," (as it is called in some places) will be needed. Many dozens of barrels full of it will not be too much. It need not be made up into wreaths, as we are promised much help on the floor of the Hall, in preparing and decorating. *Only give us the raw material in abundance*, that we may not be oblige to expend the hard-eared funds of the occasion in paying bills after it is over.

The savin, or red-cedar, is to be the basis of the ever-green material. Friends having it in their power to supply one or several loads of the "savin brush" are entreated to communicate *immediately* with the Committee, as also those who can furnish he running pine.

Ladies intending to come to town to superintend the sale of their own goods, and who have no friends residing in town, are requested to communicate their intention to the Committee, that we may do all in our power towards their hospitable reception.

M. W. CHAPMAN,
For the Committee.

N. B. ☞ All friends able and willing to aid in putting up the decorations previous to the opening of the Bazaar, are entreated to be in attendance for the cause's sake. Seasonable notice of the time will be given hereafter.

☞ The Boston Female A. S. Society at its last annual meeting, voted to ask the aid of all the Anti-Slavery ministers of the city, in organizing a corps of labourers for the Bazaar (to be opened at Faneuil Hall on the 21st Dec.) in their respective congregations. They also voted to recommend the same course to all the Anti-Slavery friends throughout the Country.

This is an excellent suggestion. Let each friend of the cause, then, begin, though alone, to work for the Bazaar, and testify the respect due to all those ministers in his or her vicinity, who have heretofore befriended the cause, by asking them to read the address of the Committee to their people, to give notice of a time and place of meeting for planning and preparing useful and ornamental work, appointing collectors to raise money for the purchase of materials, &c. &c.

Wherever a sewing circle is now in operation, its numbers and efficiency may in all probability be greatly increased in this way, and where none exists, a single individual may create one, in any place where the slightest feeling for the cause is felt. Let an effort of this kind follow every Anti-Slavery lecture.

The hostility of the cities in Massachusetts towards the cause, is less than ever before. There will be more purchasers at the Bazaar: it is the responsibility of the Abolitionists to see to it that there are more goods.

☞ Nothing, either useful or ornamental, fit either for food or clothing, can come amiss. Children's toys, needle books, handsome Bags and Pin-cushions will be sure of a sale.

THE FOURTEENTH

National Anti-Slavery Bazaar,

TO BE HELD IN BOSTON.

During Christmas and New Year's week, 1847 48

The undersigned, the Committee of the Fourteenth National Anti-Slavery Bazaar, appeal to all that is good and true in this nation for which they labour, to aid their undertaking

Our object is the abolition of Slavery through the renovation of public opinion; and we ask help of all who feel the impulse of compassion for a suffering people; or the instinct of self-preservation in view of the encroachments of tyranny and the dangers of sin; or the divine and awful sense of justice, moving them to uphold the right; or the high sense of honour and religious obligation, impelling them to choose their lot in this life with the slaves, and not with their oppressors; or shame beneath the scorn of Christendom justly due to a nation of slaveholders; or disgust at the discrepancy between American principle and American practice; or responsibility for keeping pure the sources of public morals; or desire to lay deep in national conscience, the foundations of future generations.

After a deep and careful examination of ways and means for the peaceable abolition of Slavery, it has been found hopeless, except through the consent of the majority of the whole people. This obtained the work is done; for the willing can readily find a way. Sound judgment in the choice of means, and the best economy in their expenditure, alike forbid us therefore to enter into the partisan or sectarian schemes, by which the purposes of any one of the various political and theological persuasions will be subserved at the expense of the cause of freedom, while all others are alienated from it in the same proportion. When the preliminary question is put which every one ought to ask,—"How do you mean to expend the money, which you require our help to raise?" our answer is, "it shall be spent wholly, only and directly, in awakening, informing, and influencing the public mind on this primarily important question. It shall not be put into the hands of the political organizations, to promote the election of any candidate, but in awakening the love of Freedom and the hatred of Slavery in all; not in aiding a few fugitives to escape, but to save them that painful and hazardous experiment by abolishing the system which enslaves them; not in sending them to Africa, but in enabling them to become the free and happy elements of national strength and prosperity at home; not in making the proposition so degrading to the morals, of our nation—that its Government should become the tributary of crime."

This money will, in short, be spent neither in compensation, colonization, nor political partisanship, while a clear-sighted economy will also forbid its being used in the equally benevolent though less effectual, channel, of a vigilance committee. It will be spent in propagandism: for we strike openly, boldly, strongly, and successfully too, as our fourteen years of labor prove, at the *root*, of the system we mean to abolish.

Finally, we appeal to our friends and countrymen to take part in this holy cause, as to frail and suffering and short-lived fellow-creatures. It shall strengthen them in weakness, comfort in affliction, and steel against calamity. It shall save them from the sin of lying on the side of the oppressor, and the ignominy of dying in the silent support of wrong. It shall secure their children from such an inheritance of grief and shame, as the remembrance that their parents were drawn by disgraceful sympathy into the ranks of the enslavers, when the moral battle was fought out in the United States for the freedom of a race. Its consolations are proportionate to its renunciations; and in its prosecution, as in the great cause of Christianity, of which its principles form a fundamental part, we are able to assure such as embrace it, that no man shall lose friends, or houses, or lands for its sake, but he shall receive an hundred fold of nobler recompense in this world, and a sense of spiritual life besides, to which the different frivolities of a selfish existence sink into insignificance.

By the united efforts of all who ought to co-operate on this occasion, it is proposed to place

$10,000.

at the ultimate disposal of the American Anti-Slavery Society.

M. W. Chapman,	*Sarah B. Shaw,*
Ann. T. G. Phillips,	*Mary G. Chapman,*
Helen E. Garrison,	*Caroline Weston,*
Mary May,	*Susan C. Cabot,*
Eliza Lee Follen,	*Anna R. Philbrick,*
Sarah S. Russell,	*Henrietta Sargent,*
Louisa Loring,	*Hannah Tufts,*
Mary Young,	*Eliza F. Meriam,*
Mary Willey,	*Caroline F. Williams,*
Anne Warren Weston,	*Evelina S. A. Smith,*
Maria Lowell,	*Sarah H. Southwick,*
Frances Mary Robbins,	*Ann R. Bramhall,*
Lydia Parker,	*Harriet T. White,*
Harriet B. Hall,	*Abby Francis,*
Catharine Sargent,	*Abby Southwick,*
Harriet M. Jackson.	

ANNUAL FAIR

Of the Philadelphia Female A. S. Society.

Our usual announcement of the time of holding this Fair, seems scarcely necessary, now that the friends of Freedom in Pennsylvania are so familiar with it, and so well-informed respecting the necessary preparations for it. We do but remind them that the advancing season warns us all to lose no time which may be devoted to this highly important department of our labour. The brilliant success of our last Fair should stimulate us to new efforts in preparing for the next, and, for the slave's sake, we should not permit this to be inferior to those which have preceded it. The state of our enterprise at this eventful period demands that we relax not our efforts, and among the measures which we have adopted for filling the Anti-Slavery treasury, few, if any, have proved more efficient than this. We trust that no word is necessary to rouse our true fellow-labourers to zealous and *immediate* action. To those who have not heretofore shared these labours with us, whose hearts are now beginning to beat in sympathy with the oppressed, we affectionately say, Come, go with us, and we will do you good!

Sarah Pugh,	Margaretta Forten,
Mary T. Stickney,	Gertrude K. Burleigh,
Anna M. Hopper,	Mary Grew,
Emma Parker,	Mary Shaw,
A. Matilda Cassey,	Sarah M. Douglass,
Janette Jackson,	Lydia Gillingham,
Maria M. Davis,	Esther Burr,
Margaret Griscom,	Eliza J. Bias,
Martha Carman,	Clementine Green,
Harriet D. Purvis,	Esther Reckless.
Hannah L. Stickney,	Esther Hogeland,
Emily Winslow,	Elizabeth Carman,
Theresa K. Hallowell,	Huldah Justice,
Paulina S. Wright,	Marga

Poetry.

From Graham's Magazine for December.

THE WAYSIDE DREAM.

BY J. BAYARD TAYLOR.

The deep and lordly Danube
Goes winding far below;—
I see the white-walled hamlets
Amid his vineyards glow,
And southward, through the ether, shine
The Styrian hills of snow.

O'er many a league of landscape
Sleeps the warm haze of noon;
The wooing winds come freighted
With fragrant tales of June,
And down amid the corn and flowers
I hear the water's tune.

The meadow-lark is singing,
As if it still were morn;
Sounds through the dark pine-forest
The hunter's dreamy horn;
And the shy cuckoo's plaining note
Mocks the maidens in the corn.

I watch the cloud-armada
Go sailing up the sky,
Lulled by the murmuring mountain-grass,
Upon whose bed I lie,
And the faint sound of noonday chimes
That in the distance die!

A warm and drowsy sweetness
Is stealing o'er my brain;
I see no more the Danube
Sweep through his royal plain—
I hear no more the peasant girls
Singing amid the grain!

Soft, silvery wings, a moment
Seem resting on my brow:
Again I hear the water,
But its voice is deeper now,
And the mocking-bird and oriole
Are singing on the bough!

The elm and linden branches
Droop close and dark o'erhead,
And the foaming forest brooklet
Leaps down its rocky bed;
Be still, my heart! the seas are passed—
The path of home I tread!

The showers of creamy blossoms
Are on the linden spray,
And down the clover meadow
They heap the scented hay,
And glad winds toss the forest leaves,
All the bright summer day!

Old playmates! bid me welcome
Amid your brother band!
Give me the old affection—
The glowing grasp of hand!
I worship no more the realms of old—
Here is my Fatherland!

Come hither, gentle maiden,
Who weep'st in tender joy!
The rapture of thy presence
O'ercomes the world's annoy,
And calms the wild and throbbing heart
Which warms the wandering boy!

In many a mountain fastness—
By many a river's foam,
And through the gorgeous cities,
'T was loneliness to roam,
For the sweetest music in my heart
Was the olden songs of home!

Ah! glen, and foaming brooklet,
And friends, have faded now!
The balmy Syrian breezes
Are blowing on my brow,
And sounds again the cuckoo's call
From the forest's inmost bough.

Veiled is the heart's glad vision—
The wings of Fancy fold;
I rise and journey onward
Through valleys green and old,
Where the far, white Alps reveal the morn,
And keep the sunset's gold!

From the People's Journal.

THANKSGIVING HYMN FOR 1847.

Rejoice! rejoice!
In the abundance of this harvest-tide
Let man's glad voice
Be heard in anthems echoing far and wide.

Yes—let us raise
To the Almighty and all bounteous God
Anthems of praise
For the rich produce of the teeming sod;

For herb and root
Fertile, even to profusion; for the trees
Laden with fruit,
Whose luscious beauty every sense may please.

For hill and plain,
Crowned with luxuriant verdure; for the fields
Where golden grain
Its full ripe "harvest to the sickle yields;"

For deadly fears
Removed, of famine and disease at hand;
And gloom and tears
Brooding in horror o'er a blighted land.

Yes! God has bade
The dark destroying angel fold his wings;
And from the shade
They spread around, lo! a bright cherub springs:

Who all the while,
Unseen, had followed in the stern one's track,
And, with a smile
Of hope at once and confidence, points back

Where he had sown
The seed of *future* good along the waste;
Which had upgrown
High o'er the rank foul ills 'mid which 't was placed.

Oh! let us then
For boundless mercies boundless thanks afford;
"Maids and young men,
Infants, and hoary heads, praise ye the Lord!"

Or, if too weak
Our mortal lips such heavenly theme to bear,
Let our hearts speak
In mute devotion—God will read it there!

From the Literary World.

TO PIUS IX.

Benign Reformer! Thy sublime career
Has taught the rulers a forgotten art,—
That Truth may palsy valor's arm with fear
And nerve a priest to act a hero's part:
Achieve thy purpose, give a nation birth,
Vain is the Jesuit wile, the Austrian steel;
That sceptre which so long betrayed the earth
In thy pure hands is swayed for human weal:
The world with benedictions breathes thy name,
And hails the Vatican as Freedom's home,
With bloodless triumphs thou hast won a fame
More wide and stainless than the sky of Rome,
Thy effigies a glorious challenge fling
From beauty's robe and wisdom's signet ring!

H. T. T.

Miscellany.

From the People's Journal.

CROSSING THE DESERT.

BY INDEX.

[Let me beg the earnest attention of all readers to the following letter. I have reason to believe it an under rather than over coloured picture of what the writer has recently passed through, and which altogether forms but an indication of the ordinary state of millions of our fellow countrymen.—Ed.]

Sahara is not the only desert in the world.—There are others as broad, and over which it is quite as dangerous to travel. This little island of ours is as much of a desert to the unfortunate wretch who is under the necessity of travelling over it without money as the most dreary wastes of the African continent. Having become acquainted with these truths through the most impressive of all teachers—experience—I will just jot down a few of the incidents that occurred to me during a late journey that want of work compelled me to take over about four hundred miles of this moneyless man's desert.

When I say that I am a hand-loom weaver, it is scarcely necessary to add that I received no education but what the streets afforded; for as soon as my arms were long enough to reach the wheel I was set to wind bobbins, and when my day's work was done, if that was not very late, I *went to school in the streets*. To repeat any of my lessons would be merely to tell what thousands are at this moment being taught, and would be uninteresting even to those who are most anxious to bring about a state of things in which education shall be universal. At fourteen I was put to the loom, and at sixteen was left to shift for myself as I best could. Time wore on, and as I mixed amongst my fellow workmen I often regretted that so few of us should be able to write. I determined that I would not long remain amongst the extremely ignorant, so I joined the Mechanics' Institution, and I almost invariably finished my day's work in its class or reading room.—I soon found that books and periodicals were cheaper than beer and porter, and with the money that I had previously spent at the tavern I was enabled to wear a better coat, and put on a clean shirt oftener than some of my neighbours. This had the effect of exciting the jealousy of some of my shopmates so much that I was nicknamed the gentleman.

Such was my position when I was turned out of employment with several others to do the best we could for ourselves. If we could live without food, all well and good; our master had no objection to that. We had been so industrious, and had supplied the wants of other people so abundantly, that we were considered worthy of being rewarded—perhaps in the best manner our master could reward us—with a period of leisure and—starvation. Of course we could not blame our master for not wanting us, nor for the misery consequent upon our forced idleness. It was our duty, to be thankful for the promise that he would employ us again as soon as his customers wanted more goods; but I could not help reflecting on the strange social anomaly that the promise indicated. The people who did us the honour of wearing what we produced, had got plenty, therefore we must be stinted in our food. If they were more economical than usual the longer would our destitution continue, and the more extravagant they were, the sooner might we have the happiness of ministering to their folly or their pride.

Having waited patiently until I had disposed of my small stock of clothes, an article at a time, I determined upon seeking my fortune elsewhere; and after selling my books—the dearest treasure I had ever possessed—for about one-tenth of their cost, I started off with a sovereign in my pocket, which, with a change of linen, constituted my whole property. I thought I was secure from want until I could obtain employment; but alas! my sovereign did not last long. I was dressed too well for a tramp. The people wherever I stopped seemed to think I looked respectable enough to pay well for what I had, and they made their charges accordingly. The first night's lodging on the road cost me a shilling, while a fellow lodger in the same room told me, as we started together the next morning, that he had been charged fourpence. I began to envy the poor fellow his mean appearance, and almost wished I could change clothes with him. I found that if a workman in the country wishes to appear respectable, and is under the necessity of travelling in search of work, he must not only pay for his clothes, but he must also pay a tax for wearing them. I thus travelled on, day after day, inquiring for work where I thought there was the most remote probability of obtaining any, until my sovereign was reduced to a few coppers, and I began to tremble for the consequences of being in a strange land with the appearance of respectability, without having the proof in my pocket. Go on, however, I must; for to go back was to go where I knew I was not wanted. There was a vague hope of something before me, but how far distant that something was I had not the slightest shadow of an idea, and I trudged on with the injunction of the "Wandering Jew" ringing in my ears, "Go on! go on!" At dusk I found myself entering a large town, and, examining my pockets, the whole stock of cash I could muster amounted to threepence-halfpenny. I had not eaten since the morning, and I had walked nearly forty miles during the day. To spend my few coppers for food would be to make the streets my lodging for the night—a worse punishment than going to bed with a craving stomach. I therefore sought a shelter, and was lucky enough to find one on the first inquiry. The price of my bed would be threepence, which I took the precaution to ascertain at first, lest my pocket should not reach the demand upon it. The place I had selected was a quiet-looking public house, and I took my rest in the corner of the kitchen, almost ready to faint with hunger and fatigue. The landlord and landlady were at tea, and before I had been many minutes in the house, a young man came in for a pint of beer, and was invited to take a cup of tea. He excused himself, on the ground that he had just had tea; but, after considerable importunity, he sat down to the table. He ate his bread and butter as if he would much rather have been without. I was famishing. A bit of bread would have been to me a luxury. No matter, he was pressed to eat against his will, while I was ready to weep with hunger. I begged a little water—the only thing I had courage to ask for—and went to bed. In the morning I asked the landlady to let me have a bit of bread for my remaining halfpenny, and I started off with the bread in my hands to walk another forty miles. At that distance, I had reason to believe, an acquaintance was residing, and I managed to reach his abode at night, more dead than alive. He was also a weaver, working for about nine shillings a-week; and when he handed out the best fare he could—some bread and a little water—I enjoyed it like a feast. He provided me with lodgings for the night, and I shared a scanty breakfast with him the next morning of bread and warm water coloured with a few grains of coffee; but I plainly perceived that every mouthful I ate was so much taken from an extremely scanty pittance, and that his wife and children, (he had two children,) would have to go short before the week's end. There was no chance of obtaining work there, so that I had no alternative but to go on again. I started, and, after a day of indescribable fatigue, arrived at a market town where a few of my own trade were employed. I knew no one; and when I came to visit one or two of the weavers, I found them so miserably poor, that asking them for assistance would have been something like insulting them. What was I to do? I had no money, I had no friends, I knew not where to turn for an act of kindness. I inquired for the relieving officer, having made up my mind to a night's lodging in the union workhouse. I was directed to the officer's house, but I walked past; I had not the courage to enter. I returned and stopped at the door, but in another second I was walking as rapidly as my sore feet would enable me down the street. "No!" I thought, "I will not submit to such a degradation, I will beg rather;" and just as the thought crossed my mind, I overheard a number of voices in a public house I was passing. They seemed all joy and hilarity.—"I will beg here," whispered I to myself, and I placed my foot upon the doorstep. The door opened and I walked down the street as if I had been detected in some dishonest action. "If I beg," thought I, as I hobbled down the street, "I shall be taken up and sent to prison as a vagrant." It then occurred to me that I could sing, and I walked on with a heavy heart practising a merry air that had often cheered me at the loom. I returned with the full determination to make my *debut* where I had heard so many merry voices. I arrived at the spot, but could not enter, and again passed the door. At least a dozen times did I walk backwards and forwards in the street before I could muster courage enough for my purpose. At length I entered, feeling (to use a simile of Byron's,) as though a thousand wild horses were harnessed to every heart-string.

I sung with a trembling voice my first song, and was encouraged with a round of applause. I then collected the contributions of the company, and at their request sang another song before I departed.—On getting into the street and counting my gains, I found I was master of the magnificent sum of fourpence; I was elated with my success, but was too much fatigued to follow it up, even if I had had the inclination. I therefore sought a lodging, as before, in a public house, after spending a penny for a bit of bread, which I ate as I walked the streets. On going to bed, I begged the landlady to accept of twopence for my lodging; she looked at me as if she felt very much inclined to order me to be kicked into the street. She never took any one in for less than threepence, and very cheap too. I told her my circumstances,—that I had only the amount she demanded, and that if she took the whole, I should have to start in the morning without a farthing in my pocket, and without a mouthful of bread. "Aye, aye," said she, "it's all very fine, we often hear tales like that, but it won't do here," and she drew back from the stairs up which she was about to light me, with the air of a woman upon whom a deception had been attempted to be practised, and she had proved quite competent to the task of detection. I hastily paid my threepence, and followed my kind landlady up stairs. She lighted me into a room with three beds in it; and as she closed the door upon me, I heard her mutter, "they don't jew *me*." I went to bed wishing that I was in a real, recognized desert, instead of in one where everybody seemed to have plenty, and some much more than their necessities required, while I alone was in want of a bit of bread.

My reflections, however, did not prevent me from sleeping. "Tired nature's sweet restorer" was never more welcome, and I slept soundly until the morning dawned. I arose, and in a few minutes was again on the road, going at the rate of two miles an hour, and wishing I could lie down and die. I again thought of begging, and every time I passed a house I determined I would ask for a bit of bread at the next; but when I reached the next, my determination had invariably evaporated. I thus travelled on several miles with quite courage enough to beg while there was no one near to beg from: but the sight of a house was quite sufficient to damp my bravest determinations. I at length ventured up to the door of a neatly-furnished house by the roadside, and asked for a little water. While drinking the water, I had observed a large loaf on a table, and on returning the vessel, I asked for a crust of bread. I was answered with "we 've none to spare master, we hav n't enough for ourselves." I turned away in complete despair, without even thanking the woman for the water.

I was by this time within twenty miles of London, and I decided upon making my way thither as speedily as I could. I reached the great city before dark; and having with me the address of a former fellow workman, I inquired my way to his abode.—Having found him, I was welcomed in the best manner his means afforded, but still no probability of employment. I will pursue my narrative no further! I have put down a few of the miseries I endured as a consequence of want of employment. I could multiply them a hundred-fold without exceeding the truth, and even then, fall far, very far short of telling the amount of suffering endured by others. I have been one of the more fortunate of weavers, but I could not stand against a three months holyday. I saw my fellow-workmen who had families, following each other, day after day, to the workhouse; but what would the authorities there say to a single man who applied for relief? He would be quickly told to go and get work, notwithstanding the fact that nobody wanted him. And the workhouse is the last place that an independent spirit will resort to; nay, there are those who would die of starvation rather than submit to such an alternative. In the course of my journeys I have often asked why the punishment I was enduring should be the lot of those who had committed no crime? And I could not help thinking there was something wrong in the social system that at any time makes starvation the lot of the industrious.

From Howitt's Journal.

GEORGE THOMPSON, M. P.

George Thompson was born in Liverpool, on the 18th of June, 1804, and at two years of age accompanied his parents to London.

In consequence of the limited means of his parents, and the largeness of their family, he enjoyed but few advantages of education; but, though chiefly instructed at home, he had an able tutor in the person of his father—and a man of refined manners and extensive reading, who early inspired him with a love for books.

At the early age of twelve, owing to the still circumscribed income of his father, he was placed in a counting-house, and afterwards successively held various situations until his marriage, in 1831, at which period he had acquired a pretty extensive acquaintance with mercantile affairs. The busy cares of life, however, had not destroyed his love of books, which ever formed his chief companions. For several years he read largely in theology, and became familiar with most of the best English writers in that branch of literature. The result may be readily anticipated; not satisfied with books alone, he sought the intercourse of minds congenial to his own, and at eighteen, in conjunction with several youths of similar age, he formed a society for the advancement of mutual improvement, which assembled weekly for the purpose of reading essays on various subjects, and then entering upon a free discussion of their composition, style, arguments, &c. At these meetings he first exercised himself in the art of elocution, and as a speaker was considered equal, if not superior, to any of his associates.

The governing principle which appears to have influenced George Thompson's after career, is best described in his own words to a friend:—"At this period (he states) I formed a resolution, to which I have ever since religiously adhered—never to advocate any opinions which I did not sincerely cherish from an entire conviction of their soundness. I considered that a contrary course would lead to moral obliquity and a systematic disregard of truth. I resolved at the same time to repudiate the doctrine of expediency, to discuss every question on principle, and to determine the quality and character of all actions by their conformity with the requirements of truth and righteousness."

Having acquired confidence and fluency from his connection with the society already mentioned, he began, when about twenty years of age, to attend several meetings held periodically for the discussion of political, historical, and other subjects; he also joined two literary institutions in which there were classes for the improvement of the members in the art of public speaking. From this time may be dated the commencement of George Thompson's career as the champion of Anti-Slavery. In one of these class meetings, he took a prominent part in the discussion of the question of negro emancipation, which would appear to have been warmly contested, as the debate lasted eleven nights.

At that time, though as fully convinced of the enormity of Slavery as afterwards, he maintained the necessity of education as a necessary preparative for entire freedom. This view of the subject, however, he subsequently renounced on becoming intimate with several missionaries who had laboured in the West Indies; and his conversion to the doctrine of immediate emancipation was completed on reading the celebrated speech of Dr. Andrew Thompson, of Edinburgh.

In 1831 George Thompson married Anne Erskine, the daughter of the Rev. Richard Spry, of Cornwall, for many years a minister in the connection of the late Countess of Huntingdon, and subsequently the settled pastor of an independent congregation in Sussex.

Shortly after his marriage, George Thompson was invited by the London Anti-Slavery Society to undertake a tour for the purpose of bringing the objects of the society more fully before the public, through the medium of public meetings and lectures. Success attended his efforts so much to the satisfaction of his constituents that, on his return to London, after an absence of three months, he was solicited to visit the principal cities and towns in the north of England, and he accordingly renewed his engagement.

The good cause, however, had active and powerful opponents. The West India party, alarmed at the influence acquired by the Anti-Slavery Society, selected Mr. Borthwick, the late member for Evesham, as the advocate of their cause, and instructed him to follow George Thompson wherever he might go, and these instructions Mr. Borthwick faithfully observed.

The first encounter between the two opposing champions was at Manchester, where their debates, as may be imagined, created extraordinary excitement. They next met at Liverpool, where the Anti-Slavery and Colonial parties arranged for a discussion, which continued six nights, in the spacious amphitheatre of that town.

The better cause still prospered, and George Thompson's Lectures, as a further means of doing good, were afterwards published in a volume by themselves.

On the carrying of Lord Stanley's Abolition Act, in 1833, George Thompson entertained the idea of qualifying himself for the English Bar, but relinquished it in favour of a mission to the United States, for the purpose of aiding the infant cause of abolition of Slavery in that country. Ere acting, however, upon this bold resolution, he established, in London and many other places, societies for the universal extermination of Slavery and the slave-trade. This duty discharged, he was quickly on the bosom of the great Atlantic.

George Thompson sailed for the United States in 1833, taking with him his wife and their two children. His *good name*, however, had gone before him, and on his arrival in New-York he was, consequently, refused accommodation in the hotels of that city. But the ill-feeling thus early manifested changed not his purpose. Despite every opposition, he commenced a series of public lectures in Boston, and unprecedented excitement, under the influence of which he was constantly exposed to danger, was the consequence. Truth nevertheless prevailed over many, and Abolitionists rapidly increased, though not without a large share of that persecution which truth and justice ever encounter from those whose selfish interests they may oppose.

George Thompson lectured almost daily, till the malice of the opposing faction became almost uncontrollable. From July, 1835, the assembling of frequent mobs evidenced the danger he encountered from perseverance in the performance of his duty: to mark the spirit of their feeling—a gallows was erected at his door, and rewards offered for his abduction. These acts naturally exciting the fears of his friends for his safety, they entreated his departure from the country. He, however, undauntedly continued his labours, till at length satisfied that the great object he sought to accomplish—the awakening of public attention—was fulfilled, in December, 1835, he left the shores of America, and reached England in January, 1836.

His reception on his return to his native land, it is hardly necessary to say, was most flattering.—Subscriptions for the purpose of presenting him with some testimonial in honour of his services were contributed by all the leading philanthropists of the kingdom, and amounted to about £1,800 sterling.

The next public measure that engaged the attention of George Thompson, was the abolition of the apprenticeship system, in which cause he embarked with Joseph Sturge, and finally succeeded, in 1839.

George Thompson's thoughts were now directed to India, and to the advocacy of the cause of its natives; and though the most tempting offers were made by several parties to induce the exercise of his talents in other directions, he declined all in favour of the chosen field of his labours. Solicited, however, by the Aborigines Protection Society, to plead the cause of India in connection with their object, he consented; but, subsequently, finding the subject too vast to be properly attended to by a body directing its attention at the same time to other parts of the world, he relinquished his engagement, and lectured for some time independently of any association.

At this crisis, the mind of the late Joseph Pease, senior, of Darlington, was much impressed by the condition of India, as described in William Howitt's "Colonization and Christianity." He wrote to the author of that work, proposing that a British India Society should be established; and, in order to give the most efficient aid to the cause, immediately applied to George Thompson as the person most able to diffuse a knowledge of the objects of the society throughout the country, and especially among the manufacturers of England and Scotland by the powers of his eloquence. A great meeting was also held in London for the organization of this institution in the great room of the Freemason's Hall, Great Queen street. The chair was taken by Lord Brougham; and long before the time appointed for the commencement of the proceedings, the room was nearly filled by a highly respectable audience.

Among others on the platform were the Nouwab Ikbal-ood-doola, of Oude, the Prince of Juma-oodd-een, son of the late Tippoo-Sultan; Meers Ubdool Ullee, and Kureem Ullee, the agents of the Raja of Sattara; Jehangeer Nowrojee, Hirjeeboy, Meerwanjee, and Dorabjee Manchurjee, Esqrs. of Bombay; Sir C. Forbes, Bart.; Sir J. Bryant; Sir H. Strachey; the Hon. Captain A Stockenstrom, Lieutenant-Governor of the Cape of Good Hope; General Goodfellow; Major-General Briggs; Colonels Thompson, Nichols, and Sykes; Captain Probyn, D. O'Connell, F. Finch, W. Ewart, and A. Chapman, Esqs. and M. P. J. Pease, J. Sturge, J. H. Tredgold, T. Franklin, of Liverpool, J. Crawford, H. Blandshard, Mont. Martin, and the Hon. Secretary, F. C. Brown, Esqs. the Revs. W. Hague, J. Keep, and Dr. Skinner, and W. Daw, Esq. of the United States; Drs. Bowring, and Hodgkin, and the Revs. J. H. Hinton, J. Sherman, and Dr. Murch.

A remarkable proof of the high opinion in which George Thompson was held by Lord Brougham was given in the course of the proceedings, who, rising, said—"I have always great pleasure in listening to Mr. Thompson, who is the most eloquent man, and the most accomplished orator whom I know; and as I have no opportunity of hearing him where he ought to speak, inside the walls of Parliament, I am anxious never to lose an opportunity of hearing him, where alone I can hear him, in a public meeting like the present."

The society being thus auspiciously formed, Geo. Thompson was engaged as honorary secretary, and in this capacity he delivered six lectures, in Manchester, "on the condition, resources, and prosperity of British India, and the duties and responsibilities to do justice to that vast empire." These were reported in the "Guardian" and "Times" local newspapers, and afterwards collected and published in separate form in the United States, and subsequently in 1842, at the earnest desire as well as at the expense of the Right Hon. Lord Clifford, republished in England, in an octavo volume, with a "Preparatory Address" by that nobleman, and an "Essay on the Cultivation of Cotton in India, by Major-General Briggs."

These lectures, delivered in many parts of the country, especially in the great cotton-spinning districts, excited a great sensation, and opened the eyes of manufacturing capitalists to the immense losses which this nation inflicted on itself by the misgovernment of India, and the neglect of its productions.—It was now seen that we possessed in India a country capable of the most unbounded supply of raw cotton at a far less price than we are now paying for it to the slaveholders of America; that in the same degree it could furnish us with sugar of the very finest quality, and at a far lower price than any country in the world; at the same time, that by encouraging the nations of India we open an unlimited field for our manufacturers, and gave a certain deathblow to Slavery in the United States. High hopes were excited both in India and this country, and no less alarm amongst the American cotton-growers. Numbers of most influential gentlemen, who had been long resident in India, and were still closely connected with its landed, civil, and commercial interests, rallied round the association, and it bade fair to become one of the most important and influential institutions ever established in this country.

It is to be regretted, however, that a diversity of views and of minor interests subsequently showed themselves amongst the members, of which the opium question and the subsequent war with China were not the least, in the midst of every evidence of success; and whilst large remittances were forwarded from the native landholders in India for its support, the causes here alluded to rapidly dissolved this so promising association.

Different individuals, however, of the committee continued to prosecute their own views regarding India. Amongst these were George Thompson, Dr. Bowring, Francis Carnac Brown, of Tellicherry; Joseph Pease, and William Howitt. With Joseph Pease Wm. Howitt continued to labour for years—in fact, until that gentleman's death—during which period they had many interviews with the Directors of the East India Company, and presented a memorial to that body on the great event of their abolition of Slavery throughout their Indian territories. On the other hand, George Thomson entered the Court of Proprietors of East India Stock, and under the privileges of his new position vindicated the Raja of Sattara—advocated the extension of the permanent Revenue Settlement to the Upper Provinces, and opposed the Affghan war.

Towards the end of 1841, George Thompson was urged, and very properly induced, to aid the laudable objects of the Anti-Corn Law League; and during that and the following year he was consequently chiefly occupied in excititing the interests of the public on the right side of this all-absorbing topic; the impossibility of having two great questions before the public at one time unavoidably for a season abridging his labours on behalf of India.

His efforts on behalf of this great cause are too well known to need much observation here; his celebrated speech at one of the great meetings of the League, in Manchester, became one of the established tracts of the cause, and circulated by tens of thousands, diffused his spirit throughout the kingdom. After about twelve months' labour in this great popular cause at home, George Thompson once more turned his attention to India; and in 1842, being resolved more fully to qualify himself for the championship he had undertaken, he determined to go to India, that he might see and judge for himself, and by cultivating the acquaintance of the native population, might better understand their feelings and their views. His arrival in India excited great attention, and he was solicited by the Raja of Sattara * and the Emperor of Delhi to undertake, on their behalf, the bringing of their claims before the authorities of this country as well as before Parliament.

Accordingly, on his return, with his mind stored with more practical knowledge of these subjects, he manfully undertook the defence of the ill-used and unfortunate Raja of Sattara. At first, he found in the Court of the Proprietors a demonstration, as it were, to treat the subject with contempt; but his determined zeal and eloquence broke through this assumed indifference, and compelled these stubborn and interested parties not only to listen but to feel; and on one occasion, owing to their refusal to hear him, he detained them till three o'clock in the morning. His triumphs since then overthe dogged resistance of this body have been so many and so distinguished, that he has at length obtained a majority even among them. And there can be no doubt, now he has obtained a seat in Parliament, that he will carry the matter there, and will ultimately procure the Raja's restoration to his just claims and rights.

We now come to the last triumph in the life of this remarkable man—his election as a member of Parliament for the Tower Hamlets, which was carried by one of the largest majorities ever known in this country.

It will be seen from this sketch that Geo. Thompson is as much distinguished for his dauntless courage and indomitable perseverance as for his ready eloquence. The various great public topics upon which he has been for so many years successively engaged render him peculiarly qualified to advocate them from the most advantageous position which the civilized world presents; and we, in common with the country at large, look forward with the utmost confidence to a brilliant and most beneficial career. He enters with a distinguished number of fresh advocates in the House, though old advocates out of it, of the same great and popular principles—one of the most interesting Parliaments which has ever been convened, and at a crisis of public affairs and of public opinion calculated to add lofty inspirations to the most gifted minds.

Amongst those labours which, of course, will occupy George Thompson in Parliament, the interests of India will take a prominent place; and as we believe these interests to be united in the most pre-eminent manner with the vital interests and prosperity of every individual in the nation, we shall not only watch earnestly for his labours in this cause, but shall, from time to time, devote our best powers to the same cause in this journal.

* For a most interesting account of the case of this unfortunate Prince, written by George Thompson, see Howitt's Journal, vol. i. p. 48.

From the People's Journal.

THE COMING CHOLERA.

Well founded apprehensions exist, that European countries are about to be re-visited with the plague of 1832. Already, the cholera has made dreadful ravages among the Russian people, and in its course towards continental Europe, it is said to be working its dreadful ravages. In the former visitation of the pestilence, science, which in many ills, supplies an effective antidote, stood appalled. The experience, however, of 1834, has enabled medical inquirers to determine the nature and causes of the disease, and to stretch forth their helping hands to save from death. Whatever may be the conduct of the Legislature, or of local powers, with reference to the anticipated scourge, it becomes the people to look to their own preservation, and at once to conquer whatever habits or circumstances may be likely to invite the pestilence into their abodes. The laws of health should be regarded with scrupulous care—the lighting, ventilation, and cleansing of homes—purifying linen by repeated changes; cleanliness and exercise of the body; the temperate use of proper food—these are matters of the utmost moment, which should never be disregarded, but which now become doubly important.

Mr. Wm. Herapath, of Bristol, a very high authority in matters of chemistry, has published in the *Times* a letter, the essence of which we deem it our duty to give. He says—

"In 1833, as a chemist, I laid myself out for a close examination into the cause, mode of propagation, and check for the cholera. For this purpose I obtained information of, and visited in person, all the earliest cases which showed themselves in this city generally, and in each great public establishment in particular. For some time I attended almost daily at the cholera hospitals, and experimented in every way I could think of, upon the dead and living subjects, their contents and *ejecta*, the atmosphere surrounding them and their articles of clothing. The conclusions I have arrived at, I forward for the information of those who have not had the same opportunities.

"That the cause of the cholera is a putrid animal poison, capable of being recognized by the smell by some, emanating from and surrounding the dead or living cholera subject or articles of clothing.

"That it is only received into the living body through the lungs, and cannot be propagated by inoculation.

"That infection can be conveyed by articles of clothing, bedding, &c.; and that washerwomen are more subject to infection than ordinary persons from that cause.

"That all persons are not equally liable to infection from equal exposure, and even the same individual becomes more sensitive under certain circumstances.

"That the poison is destroyed by *chlorine gas*, and a heat of 300 deg. Fahrenheit.

"The two most popular disinfectants of the day—the chloride of zinc and the nitrate of lead, known as Sir W. Burnett's and Ledoyen's—*will be of no avail*, although they will promptly remove ordinary putrid effluvia. The only chemical preventive I depended upon in my numerous exposures to the virus was *chlorine gas*, and this I believe to be a perfect one, if the fumigation is complete. I invariably passed through an atmosphere of it on my return home, and kept it escaping in my residence during the continuance of the disease in the city. I also placed large quantities of the substance necessary for the evolution of this gas in the hands of a Bristol druggist who was kind enough to distribute 1,200 quantities of it gratuitously to applicants during three days, with instructions for the use, and I am happy to say that during that time the deaths fell from ten to one per day, and I have but little doubt that, if every ship arriving in England from an infected place should be exposed to a perfect fumigation with chlorine, we shall be preserved from the infection. If the disease should pass this cordon, by any accident, then every house in the infected district should be simultaneously fumigated with it—say three times a day: unless done in all houses at the same time, it would be useless, or nearly so; and to do it effectually, *a mixture of three parts of common salt, and one of black oxide of manganese should be placed just inside the outer or street door of the dwelling house, and a little common vitriol poured upon it.* The inward current of air will convey the chlorine gas to every part of the interior, and wherever it can be smelt the effect is produced—the miasma is destroyed. If articles of clothing are infected, and the colours likely to be injured by the gas, they may be heated in an oven or on a kiln, to 250 or 300 degrees (about the heat of baking bread), when they might be handled or used with perfect impunity."

The public are greatly indebted to Mr. Herapath for these timely instructions, which are undoubtedly founded upon good basis. It would be well if persons in suitable circumstances were to procure quantities of the black oxide of manganese and common vitriol, and retail them among the public at *prime cost*. The manganese and vitriol might thus be rendered each at about *three-halfpence per pound*, and a cheap and certain preventive of contagion would be supplied. And at intervals, the disinfecting fluid (instructions for preparing which were given in our last) might be employed with much advantage to health.

The No-License Law.—The Supreme Court of Pennsylvania, now in session at Pittsburgh, have decided the "No License Law" of that State to be unconstitutional.

Gleanings from Foreign Publications.

Malleable Glass.—Professor Schonbein, who invented the gun-cotton, is stated in the *Revue Scientifique et Industrielle*, to have, to a certain point, discovered malleable glass! He renders paper paste (papier machè) transparent, by causing it to undergo a certain metamorphosis which he calls catalytic, for want of a more intelligible term. He makes of this new paper, window-panes, vases, bottles, &c. perfectly impermeable to water, and which may be dropped on the ground without breaking, and are perfectly transparent.—*Mechanic's Magazine.*

In reference to the future, the social regeneration of Ireland, (it being an agricultural country,) mainly depends on the tenure of land and the relations that exist between landlord and tenant. It is the settlement of this difficulty that ought to engage the most anxious attention of the legislature. So long as it remains unadjusted, no permanent or continuous prosperity can be anticipated. The land will never be cultivated to its full capability; there will be no improvements, no foresight, no prudence among the tillers of the soil. If large proprietors wanting means to bring their waste acres under the plough or spade, and therefore permitting them to swarm with game, or otherwise to lie unproductive, will not sell such portions as they are unable to manage, the Government is bound to interfere; at any rate the English, Scotch and Welsh cannot be called upon to assist those who will not aid themselves. We have no desire to invade the rights of property, but we must never forget that the principle upon which the appropriation of land to exclusive ownership is alone justifiable, is this; that it may be rendered more productive than when it lies in common. If the appropriator does not fulfill the conditions and objects contemplated by the act of appropriation, his possession ceases or ought to cease by his own act of negligence. It may not always be agreeable to monopolists to revert to first principles, nor prudent in Governments to enforce them; but when the question of periodical famine is under discussion, and how its recurrence may be averted, truth must be boldly uttered and justice sternly enforced.—*Jerrold's Newspaper.*

The Moon Sneezes.—Angel-Fowls.—French novel-writers, even the ablest, frequently choose very singular titles to their works, apparently because they think such eccentricity necessary to secure them attention. At this moment works are in course of publication called "The Club of the Damned," "The Bloody Shoestrings," "My Father's Shirt," "The Blue-faced Knight," and "The Nose."—Modern French poets, too, have the funniest ideas imaginable. Within the last few days I have met with the following tid-bits in poems which have the pretension to be serious:—"A sound as when the moon sneezes;" "It looked like a ray of honey!" "The agitated steel," for the ringing of a bell; "Heaven coughed," for it thundered; "Great man! thou art not a simple ceiling—thou art the sky!" "Heaven — God's blue carpet!" "Those tender fowls with heavenly wings—Angels!"—[Paris correspondent of the *Edinburg Register.*

The Mrs. Harris of Nations.—We hear our contemporaries talk about the people of Spain. We do not believe that there is any such a people. Spain is the *Mrs. Harris* of nations. History, we are aware, speaks of such a nation; but we have heard nothing about it for above thirty years, when the Spaniards with our assistance, expelled the French from their territory. For aught that we can make out, Spain has no population, except a few straggling inhabitants, and even of their existence we should be ignorant, did we not know that some of them, from time to time, are shot. The Napoleon of Peace is now invading Spain unresisted. Would this be possible if there were any Spaniards?—There is a Queen of Spain, certainly, and by the last advices from Madrid, she had a Ministry; but we should be sorry to bet a shilling that she has one now. Her prime minister is one week Salamanca, another Escosura, another Pacheco, another Narvaez; the next it may be, Olozaga, or nobody at all. In fact there would be no understanding the ins and outs of Spain, if we could not trace them to the intrigues of the Tuileries. They have evidently not the slightest dependence upon the fluctuations of popular opinion. Of course they have not. There are no people in Spain to form an opinion; consequently there is no popular opinion to fluctuate.—The fact that in Spain there are no men, is doubtless what encourages Louis-Philippe in his attempt to make that country a French dependency. There must be decidedly an alteration in the Spanish coinage. The obverse of the dollar may bear the profile of Isabella—but the reverse must display that of—Mrs. Harris.—*Punch.*

At a recent meeting at Norwich, the Bishop in the chair, it was agreed to accept an offer made by Mr. Milnes, to erect in that city a marble statue of Nelson, seven feet high, for the sum of seven hundred guineas.

The King of Sweden's Snuggery.—I have had a peep into his "snuggery"—a pretty term to give a King's private apartments! However, such is the case, and extremely interested and touched have I been at the evident literary taste and labour displayed in it. An excellent library, containing every standard work, from Voltaire to "Egan's Life in London!" books opened and marked on every table and reading desk; rough copies in MS. in the King's handwriting, scarcely dry; pattern helmets, sabres, presentation copies of new works, bills for trifles made out of the "fountain head," and strung on files immediately before his eyes; a good armoury well arranged, a painting of a favourite dog who was his constant companion when Crown Prince, a few good paintings by the best masters, interspersed with a few works in sculpture, compose the outfit of the royal "snuggery." All denote the scholar and man of business, as well as of refined taste, and convey a complete proof of his Majesty's proficiency in the invaluable art of "knowing the economy of time" in the various pursuits he gives his mind to, and carries out.—*Sylvanus' Rambles in Sweden.*

Old Men and Yearling Bulls.—Two-pence more and up goes the Donkey.—Fine Old English Gentlemen.—We find from the "Western Times," that the "Kentisbeare Agricultural and Industrial Association" gave a prize of 7s. 6d. to Sarah Lake, for having worked for Mr. Leach and his father upwards of thirty-nine years. That's two pennies sterling, and four-thirteenths of a penny sterling a year. Mary Farnell, from the same generous society, received 5s. for thirty years' working for Mr. Frost and others, just 2d. a year! Exactly 2d.! 2d. a year! 2d. precisely! "2d. more, and up goes the donkey!" That 's not all, however. The "Honiton and Otterry St. Mary Agricultural Society," gave to William Davis, of Ottery, for having brought up eight, only *eight*, just EIGHT children, without parochial aid, "*his wages being 7s. 8d. per week*," full 40s. They are full of brass, these Devon land-owners or land-renters! Else they could not have even looked Davis in the face, a wretch whom their paltry, nasty niggardliness doomed to bring up eight children on nine shillings and eightpence a week—we stand corrected, *seven* shillings and eightpence! Ninepence and one-fifth of a penny per head, per day—psha! per week, man, woman, and child!—"Like fine old English gentlemen," &c. &c. &c. The same society gave to a Mr. John Denning, "for the best yearling Bull," which could not very well have brought up any family—3*l.*—that's all. For the single year of his mere existence, the bull received three hundred and sixty times as much as Mary Farrell for each year of her thirty years' hard toil.—*Jerrold's Newspaper.*

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